

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



Courtesy of Messrs. Ken Sparrow and Karl McElroy, Syracuse Herald Journal.

PRELUDE TO CONSECRATION

The procession, beginning in the church basement, at the recent consecration of Calvary Church, Syracuse, N. Y., showing Bishop Peabody, Fr. Runnalls (rector of Calvary) at left, and Fr. Merriman (rector of Church of the Saviour, Syracuse), with acolytes taking part [see page 12].

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Just a little child

A fortnight ago, passing through Albany, we stopped to visit our good friends, some Saint Anne Sisters, in charge of The Children's Hospital there. We were made "company" and taken the round of the wards. We noticed one sweet little girl, about eight, looking lonesome, and deep-eyed from her suffering. Inquiry revealed that she had a serious heart condition, with doubtless limited days on earth. We wiggled our fingers at her and grinned. She wiggled back. That made us friends, so we slipped over to her bedside. Fortunately we had a little pocket crucifix, and we told her to shut her eyes and hold out her hand. When she opened her eyes and saw Blessed Jesus, HER Jesus on the cross, there in her hand, she sucked in her breath softly and nearly wept. The little dear,—

and a heart case! But HER Jesus was so real and so natural to her, and the little crucifix brought Him right to her side, where she needed His companionship so sorely. It was so sweet and so natural. Certainly, she was a little child, and little children accept Jesus as naturally as breathing.

It is only we sophisticates, we adults, we know-it-alls, we "self-made" people that give Jesus a bad time. Jesus knows all that and always has, otherwise He'd never have said what He did in St. Matthew 18:3. Look it up. It's TERRIBLY important. Many of us are never converted or like little children. We think we know more than God. Read that passage again, then think of His little disciple there in the hospital and start getting childish HIS way.

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The Living Church

Established 1878

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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Things to Come

1950		JULY							1950	
SUN	MON	TUE	WED	THUR	FRID	SAT				
						1				
2	3	4	5	6	7	8				
9	10	11	12	13	14	15				
16	17	18	19	20	21	22				
23	24	25	26	27	28	29				

1950		AUGUST							1950	
SUN	MON	TUE	WED	THUR	FRID	SAT				
6	7	8	9	10	11	12				
13	14	15	16	17	18	19				
20	21	22	23	24	25	26				
27	28	29	30	31						

July

- 5th Sunday after Trinity.
- Federal Council interdenominational institute on racial and cultural relations, Webster Groves, Mo. (to 14th).
- Silver Bay Conference on the Christian World Mission, Silver Bay, N. Y.
- World Christian Youth Commission at Whitby, Ontario (through 23d).
- 6th Sunday after Trinity.
- Joint Commission of World Council and International Missionary Council, Toronto (to 18th).
- Lake Geneva World Missions Institute for Church leaders, Conference Point Camp, Williams Bay, Wis.
- World Institute, World Council of Christian Education at Toronto (through August 10).
- 7th Sunday after Trinity.
- Shrine Mont clergy seminar at Orkney Springs, Va., through August 4th.
- Graduate School of Theology, University of the South.
- School of Church and Economic Life, conducted by Chicago U. and Federal Council, at Chicago, (to 29th).
- Evergreen Conference, Little Music School, at Evergreen, Colo. (through 28th).
- St. James.
- 8th Sunday after Trinity.
- Evergreen Conference. School of Church Music at Evergreen, Colo. (through August 19th).

August

- World Council Study Commission Meeting, Germany.
- Missionary Education Conference at Asilomar, Monterey Peninsula, Pacific Grove, Calif. (to 9th).
- Transfiguration. 9th Sunday after Trinity.
- Protestant Radio Commission workshop at Philadelphia (through 31st).
- International Council of Religious Education, Children's Work Conference, at Toronto (through 9th).
- World Council's and World Council of Christian Education's youth departments, at Whitby, Ontario (through 10th).

LETTERS

In Return, Perpetual Prayer

TO THE EDITOR: Last year **THE LIVING CHURCH** kindly published over my name a building appeal on behalf of St. Gregory's Priory, near Three Rivers, Mich. [L. C., March 27, 1949]. Through the generosity of many contributors the \$15,000 required to build sufficient living and work space was subscribed, and the new addition was in use before Christmas.

An equally urgent necessity at St. Gregory's is a chapel. The community is crowded in its half-quonset oratory, with space for only six visitors. Until the chapel is built, St. Gregory's cannot do the work which is being pressed upon it. When it is built, the community will be simply but sufficiently accommodated for some time to come.

St. Gregory's is located just where it is most useful for the scholastic, missionary, and retreat work in which its monks are engaged. However, any help given the priory strengthens not only the Church in the Middle West, but the whole Church, since its ministrations are sought throughout America.

The priory now appeals for \$18,500 to build its chapel. It was found that nothing adequate could be erected for less, although the plans drawn by one of the fathers are as attractive as they are functional.

Bishop Whittemore, St. Gregory's diocesan; Bishop Mallet, its visitor; and Bishops Gilbert, Donegan, DeWolf, Sherman, Conkling, Street, Essex, Ivins, Sawyer, Scaife, Hubbard, and Pardue endorse the Appeal.

Everyone sending a donation or pledge will have his or her name, and the names of any in whose memory the donation may be given, inscribed in a book of remembrance, and will be prayed for in perpetuity.

Contributions are deductible from taxable net income. Checks should be drawn to St. Gregory's Priory, which is incorporated. A supply of chapel appeal-folders will be gladly sent on application.

The chapel can be started as soon as cash and pledges amounting to \$10,000 are received. The priory would appreciate any immediate assurance any may give.

(Rev.) GREGORY MABRY

Brooklyn, N. Y.

Voice for "American Catholic"

TO THE EDITOR: Fr. di Sano's point re the name of our Church is well taken. [L. C., April 16th]. The name is significant because character is associ-

ated with name. The word "protestant" is equivocal if not dishonest as used in the name for our Church. The word "episcopal" has lost much of its significance since the sects also have bishops.

I find myself favoring the name "American Catholic." There is the Holy Catholic Church in Japan and in China. There is the Roman Catholic Church. Why not the "American Catholic Church?" That name is both descriptive and unequivocal.

Then when the question is asked, "Are you a Catholic?" the answer can come firmly; "Yes! I belong to the American Catholic Church." There seems to be merit in this name, "The American Catholic Church." What do others have to say about this name?

(Rev.) GEORGE E. GOODERHAM,

Flagstaff, Ariz.

Disclaim Schism, Disclaim Ordination

TO THE EDITOR: Loyal Churchmen have been greatly disturbed of late by the lawless acts of some of our bishops and others who have recently (in defiance of the plain language of the Prayer Book) admitted men to perform the functions of priests or deacons, who have not received these orders by episcopal ordination. Nearly three centuries ago Thorndike, perhaps the greatest theologian the Anglican Church has produced since the Reformation, said exactly what needs to be said on this subject:

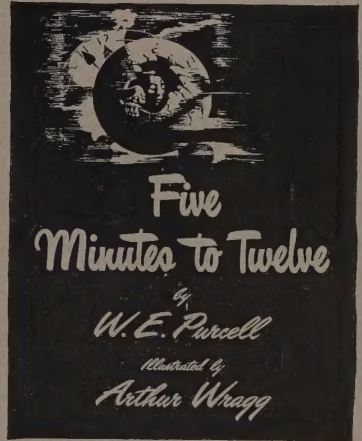
"They may wisely go further: and say, that these ordinations did render those, that received them, schismatics; and that therefore, being owned in their orders so received without renouncing their schism, they render all schismatics that communicate with them in those orders. For this is the rule of the catholic Church, which this Church cannot derogate from, continuing a Church. And is not this a peremptory bar to our ordinations by presbyters, when the schism cannot be disclaimed without disclaiming the ordinations?"

"And hereupon I demand, how those bishops, that shall betray their office, and own their usurped ordinations for good, and give them authority to exercise the orders which they never received, in the churches where the law shall place them: how they will clear themselves to be no schismatics, making themselves accessory to the usurpation of schismatics; and profaning the imposition of hands, which they received their order with, to authorize the same." (Herbert Thorndike, *Works*, vol. 5, p. 360, Oxford 1854.)

(Rev.) WILLIAM H. DUNPHY,

Philadelphia, Pa.

COMING IN SEPTEMBER



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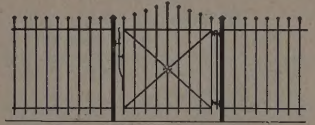
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New York Times

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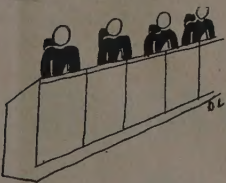
The Common Life in the Body of Christ. L. S. Thornton. \$4.42

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Drawings by Donald Leach.

TO LABOR IS TO PRAY: "Until the chapel is built, St. Gregory's cannot do the work that is pressed upon it." From the recitation of the Divine Office (left), the work of praise reaches its climax in the Liturgy (middle), and overflows into life (right).

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Trouble Shooting

WHEN your telephone or your electric power fails, you notify the company, and they immediately send an expert who knows just what to do. He is known as a "trouble shooter." He keeps the service going by arriving at once, and making the adjustment needed. He knows.

Such an expert is needed in the Church school. Little things are frequently wrong, which might be quickly remedied if somebody with experience and authority were available to step in and make adjustment. The priest or superintendent is logically the one to do this, and often does. But because the breakdowns may be so varied, and the leader's experience may be so limited, nothing is done. To show what we mean, there follow some typical cases of trouble in a parish school. Decide what you would do. Then read solutions at the end:

RAGGED EDGES

1. A class of seven-year-olds sits around an old table, on adult sized chairs. They are too low for convenience in drawing, and their feet do not touch the floor. There is much restlessness, and the children often kick each other under the tables. Teacher is distracted—just can't make the children behave.

2. Teacher is found to be stressing the sending of bundles to some mission station or school—seems to be interested in nothing else—does not use the text—parents are talking.

3. When the rector substituted at a class which was studying St. Paul's life he was appalled to discover that they scarcely knew the story of his conversion, and other events which had been covered.

4. Teacher reads directly from textbook, or has the children read the Bible passage verse by verse around the circle—always the same procedure. Has trouble at end of period with discipline.

5. Big class of third grade boys. School has grown too rapidly, and this class was suddenly found swollen to 18.

6. Overcrowding of the school—all ages thrown together—no more space available.

7. Always have Children's Eucharist, so there is very little time left.

8. Table wobbly, squeaks.

9. Several inadequate teachers; don't know the simplest devices of class control or procedure.

10. Rector entrusts entire school to an old superintendent, often does not even appear at the school. Reports of poor teaching, irreverence, noise, confusion, but

rector continues to allow things just to drift along.

SOME SOLUTIONS

1. Table put next to wall, some low benches found for use until small chairs can be purchased. Class sits in a square; moves over to table for drawing, standing up.

2. The teacher was made the project supervisor of school for the following semester. She did good work, and came to realize what other teachers were doing, and how to relate activities to teaching.

3. The teacher was shown how to have more frequent drills and reviews, with written exam at end of term. This teacher had clearly been telling the story each week, without any drill or play-back.

4. The supervisor recognized at once the signs of a teacher who was not preparing his lessons at all. A deep-seated malady, because it had been allowed to go so long. Cured by several frank conferences, and finally by having the teacher visit the class of a successful teacher. He was also asked to show his teaching outline for a few weeks. Of course, he had never even made one before.

5. Divide the class, assigning separate rooms. If this is not possible, then an assistant teacher.

6. The two-platoon school: Little ones come at 11:00, older ones at 9:30. Parents of young children like this, once it is established, because they can come and go with their children. Indeed, this plan is a trend throughout the Church.

7. Don't attempt too much for such a very short period. Rather, try classes on a Saturday morning. Or, investigate "released time."

8. Throw out the table at once, or have it fixed before next Sunday. Better: no table, sit in circle, use lap boards for writing.

9. Invite an old public school teacher to make a tactful visitation, report to rector, and hold constructive personal conferences with the teachers. They will respond gratefully.

10. Looks like a problem for the wardens or vestry. Somebody's feelings may have to be hurt.



FIFTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Colmore Dies

The Rt. Rev. Charles Blayne Colmore, D.D., retired Bishop of Puerto Rico, died the evening of June 28th in Winter Park, Fla., where he had been convalescing from a stroke suffered at his home this winter [L. C., February 12th, March 12th, June 25th].

Bishop Colmore was born in Victoria, Tenn., March 31, 1879, the son of Robert Lionel Colmore and Priscilla Diana (Addenbrooke). He received the B.A. degree from the University of the South, Sewanee, in 1898, and continued his studies toward the degree of M.A., which he received in 1900. Proceeding then to theology, he received from the same university the B.D. degree in 1903. The D.D. degree was awarded him by his *Alma Mater* in 1914.

In 1903 Bishop Colmore was made deacon, and was ordained priest in 1904, on both occasions by Bishop Gailor. On December 17, 1913, he was consecrated second missionary bishop of Puerto Rico—barely ten years after he graduated from the seminary. He resigned in 1947.

On November 18, 1903 Bishop Colmore married Sarah Rogers Palmer. The Bishop and his wife had seven children: Henry Perrine, Charlotte Knight, Sarah Addenbrooke, Robert Lionel, Charles Blayne, Margaret Priscilla, and John Palmer. They all survive him.

Bishop Colmore was chief consecrator at the consecration, January 2, 1944, as Bishop Coadjutor of Puerto Rico, of Bishop Boynton, recently elected Bishop Suffragan of New York. Bishop Colmore was also a member of the revision committee for the Spanish Prayer Book.

A requiem was scheduled for 8:00 AM June 30th, with burial office at 10:00 AM, at All Saints' Church, Winter Park.

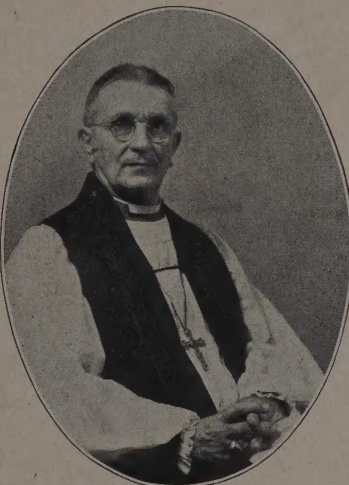
ORTHODOX

Metropolitan Theophilus Dies

The Most Rev. Archbishop Theophilus, Metropolitan of the Russian Orthodox Church of North America, died in San Francisco on June 27th after a long illness. He was 76 years old.

His Church* is autonomous, separated from the Moscow patriarchate; and

*Inclusive membership, 1942, 300,000 (Yearbook of American Churches).



BISHOP COLMORE: Puerto Rico.

in 1947, after negotiations for reconciliation, Metropolitan Theophilus declared that it was not probable that his Church would be able to meet the terms of the Mother Church in Moscow. He feared "that the influence of the Communist Party dominated the Moscow Patriarchate" [L. C., November 30, 1947].

The Metropolitan, with four other bishops, was ordered placed on trial by Patriarch Alexei of Moscow for resisting reconciliation efforts. It has not been

METROPOLITAN THEOPHILUS:
Pacific Coast.

determined whether the trial was ever held but in 1948 it was expected that none of the bishops would heed the summons and the Metropolitan said that "it would not affect the life of our Church."

The Metropolitan was born Theophilus Pashkovsky in Kiev, Russia. He was ordained priest in 1897 and came to the United States in the same year. In 1909 he founded the present Russian Orthodox Cathedral in San Francisco to replace a church destroyed by the earthquake three years before. He was in Russia at the beginning of the revolution, having served as a chaplain with the Russian Army during World War I. He became Bishop of Chicago in 1922, and in 1933 returned to San Francisco as Bishop of the Pacific Coast. A year later he was elected Metropolitan. In 1940 Nashotah Seminary awarded him the honorary D.D. degree.

NATIONAL COUNCIL

Acting Comptroller

Mr. Russell E. Dill, treasurer of the Domestic and Foreign Missionary Society and the National Council, announces the appointment of Mr. James N. Gilchrist as acting comptroller, succeeding Mr. Frank J. Crow, resigned.

BSA.

"Forbidding Dangerous Thoughts"

Making democracy work, through the spread of Christ's Kingdom among all human beings, was the theme for the 52d senior and junior national convention of the Brotherhood of St. Andrew in the U.S.A., which opened on the campus of Dickinson College, Carlisle, Pa., June 26th.

One of the delegates was Col. Paul Rusch (USA retired), associate editor of THE LIVING CHURCH. Col. Rusch, a resident of Japan for 25 years, will soon return there to devote the rest of his life to the work of the Brotherhood among Oriental people as executive vice-president of the BSA.

"The people of Japan both hate and fear Communism," said Col. Rusch. "Their history shows that the Nipponese have always been opposed to radical or subversive elements—to the extent of formerly having laws forbidding 'dangerous thoughts.'"

JAPAN

New Medical Center

By PAUL RUSCH

Apparently due to the continuing occupation use of the Church's St. Luke's International Medical Center, Tokyo, and to the great increase in the foreign population in Tokyo and its need for medical care, leaders in the American Chamber of Commerce, Tokyo, have launched a movement to create a new medical center in Japan's capital.

Although St. Luke's International Medical Center was created by the Episcopal Church in the United States as its main Far Eastern medical mission, Gen. Hume of the Army Medical Corps, points out [L. C., April 9th] that St. Luke's is technically regarded as owned by the Japanese, and so is occupiable.

All foreign missionary enterprises in Japan, no matter how created by foreign mission boards, were required to operate as Japanese foundations. It is believed that only properties created by the Episcopal Church are occupied. These include St. Luke's International Medical Center, the uptown clinic building of St. Luke's, and four faculty houses at St. Paul's University.

The release of the uptown clinic building at Nogisaka, Tokyo, would provide means at once for St. Luke's skeleton organization (now much dispersed after nearly five years of army occupation of the medical center), to set up at once a clinic and a ten- to twenty-bed hospital to care for the growing international clinic. At the moment the uptown clinic building is occupied by members of the diplomatic section of Supreme Command, Allied Powers.

WEST INDIES

Bishop for Trinidad

The Rt. Rev. D. J. Wilson has been appointed Bishop of Trinidad. He has been Bishop of British Honduras, with spiritual jurisdiction over Central America, since 1945. He was consecrated assistant bishop of British Honduras in 1938 and resigned in 1944. From 1944 to 1945 he was Assistant Bishop of Southwell.

First Anglican Convent

What is said to be the first convent of the Church in the Province of the West Indies has recently been completed in Georgetown, British Guiana.

The convent will operate a school for day pupils and boarders between the ages of five and twelve, and also a hostel

for children who are in Georgetown for their education.

In charge of the convent and its related works are the Sisters of the Community of Jesus the Good Shepherd, West Ogwell, Devon, in England.

The erection of the buildings for the Convent has cost the Church in Guiana the equivalent of £18,000.

An appeal, under the patronage of the Rt. Hon. the Earl of Halifax, has been launched to raise five thousand pounds (\$12,000 approx.) to buy the needed furniture and equipment for the convent and its chapel. Honorary treasurer of the appeal is W. G. R. Rawlinson, Esq., 67a Lexham Gardens, London, W. 8.

CZECHOSLOVAKIA

Civil Power Controls Priests

A new decree has been issued by the Czech Communist government giving local civil authorities the right to control all religious activities in their areas, including those of religious societies, orders, and monasteries.

The decree extends to local officials the powers which the government assumed under church control laws passed last November. It entrusts the local authorities with the task of controlling religious education, managing religious schools, appointing religious teachers, and supervising religious broadcasts.

One of the most drastic provisions gives local authorities full discretion in all matters concerning the nomination or

dismissal of clergymen. They will determine the salary and other income of each priest, as well as allowances granted him on the basis of grade and rank.

RUSSIA

Peace Seeking, No Innovation

Patriarch Alexei of Moscow is seeking to convene a Pan-Orthodox Council for the purpose of organizing a "campaign for peace."

However, the Holy Synod of the Ecumenical Patriarchate has told the Patriarch that "the right to convene Pan-Orthodox or Ecumenical Councils belongs exclusively to the Ecumenical Patriarch who derives this privilege from the Holy Canons of the Church."

At the same time the Synod declared that "the Orthodox Church, since its foundation, has never ceased to offer prayers for the peace of the world, and will never cease to do so." [RNS]

THE LIVING CHURCH RELIEF FUND

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Presiding Bishop's Fund

Mrs. F. S. Eastman (Chinese)	\$15.00
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AT THE BEGINNING OF OCCUPATION: St. Luke's nurses sing Choral Eucharist, Christmas, 1946.



TRADITIONAL: A belfry separate from the main building is a feature of older style of Finnish church architecture.

¶ Dr. Haselmayer has made a special study of certain Churches with which the Anglican Communion enjoys particularly close fraternal relations. Included in this study are the Churches of Finland, Estonia, Latvia, Denmark, Norway, and Iceland. These will be presented in a series of articles of which this is the first. ¶ A survey of the Iberian Churches of Spain and Portugal (whose relation to the Anglican Communion is analogous to that of the Philippine Independent Church) will bring the series to a fitting climax.

THE Church of Finland (*Suomen Evankelio-Luterilainen Kirkko*) is the national established Church of that country. It consists of five dioceses under one archbishop. The Archbishop of Turku is *primus inter pares*, chairman of the Church assembly and of the conference of bishops. About ninety-eight per cent of the population belongs to the state Church, which is served by one thousand pastors. There are two theological seminaries, one at Helsinki, and a second for Swedish-speaking Finns at Abo. All Church legislation is initiated through a Church assembly of bishops, clergy, and laity, but all laws must receive the assent of the parliament.

Although the Church of Finland is Lutheran in its doctrinal adherence and is linked to the Scandinavian Lutheran State Churches, it has retained through its Swedish affiliations certain essentials of Catholic Order. These have been sufficiently evident to attract the interest of the Anglican Communion. The 1920 Lambeth Conference made a passing reference to the Church of Finland, while the 1930 Lambeth Conference in *Resolu-*

tion 38 authorized the Archbishop of Canterbury to appoint a committee to "investigate the position of the Church of Finland and its relations to the Church of England." A Joint Anglican-Finnish Commission met in London in October 1933 and in Helsinki in July 1934. The published report of this commission was recently reissued in the *Lambeth Occasional Reports 1931-38* (SPCK, 1948).

As a result of these meetings and recommendations, the Convocation of York of the Church of England on January 23, 1935 approved the report and authorized the Convocation of Canterbury to set the terms. The Convocation of Canterbury on June 26, 1936 passed two resolutions allowing English bishops to participate in the consecration of Finnish bishops and admitting communicants of the Church of Finland to receive Holy Communion at Anglican altars (Cf. *Acts of the Convocation of Canterbury and York*, edited by A. F. Smethurst and H. P. Wilson, SPCK, 1948, pp. 126-27).

LIMITED INTERCOMMUNION

These resolutions do not permit Anglicans to receive at Finnish altars, although the reply of the Archbishop of Turku on March 6, 1936 extended this privilege on behalf of the Church of Finland. The commission had recommended, and the Upper House of Canterbury had adopted, a resolution permitting Finnish bishops to participate in Anglican consecrations. This was not accepted by the Lower House and is not part of the synodical enactment. A limited intercommunion is official for the Church of England. The 1948 Lambeth Conference in *Resolution 70*

"recommends that the report, together with the recommendations, be brought to

the attention of such Churches and Provinces of the Anglican Communion as have not yet considered them."

At this point, the matter now rests. Synodical implementation of this matter by other provinces presupposes a knowledge of the facts concerned, for here is an example of the ecumenical out-reaching of the churches of the Anglican Communion.

The history of the Church of Finland reveals a special combination of international dependence and national isolation. The peculiarities of its Church order can be traced largely to these facts. Christianity was introduced late into Finland from Sweden, although the first two bishops, Henry of Upsala and Thomas, were Englishmen by birth. Since the country was a dependency of Sweden, Finnish Christianity was part of the Swedish ecclesiastical organization. The Christian religion spread very slowly, but by 1291 a Finn had been consecrated bishop, and in 1300 work was started on the magnificent Gothic cathedral of Abo. By the 16th century Finland had its own liturgical use exemplified in the *Missale Aboense* (1448) and the *Manuale Aboense* (1522), both of Dominican character. The geographical isolation of Finland prevented the spread of many of the abuses of medieval Catholicism rampant in Europe. The Reformation probably never would have entered Finland had it not been for its connection with Sweden.

BREACH WITH ROME

The Church of Sweden broke with Rome during the nationalistic uprising under Gustaf Vasa. Among the first bishops consecrated in Sweden was Martin Skyte, Bishop of Abo (Turku). Through the work of Skyte, the reformation theology and liturgical changes

The

CHURCH OF FINLAND

By the Rev. Louis A. Haselmayer

Professor of History, Daniel Baker College, Brownwood, Texas

were slowly introduced. Most of the reformation effect came through the literary labors of Michael Agricola, rector of the Cathedral School of Abo, and later Bishop of Abo.

Agricola compiled the Finnish Catechism, Prayer Book, Mass, and Manual, and translated the New Testament, Psalter, and portions of the Old Testament into Finnish. His literary work and its conservative character parallels the similar Swedish accomplishments of Olaus Petri. The episcopal succession was unbroken, the priesthood retained, the doctrinal and creedal standards maintained, the sacramental practice continued, and many of the ancient liturgical and ceremonial usages observed.

CESSION TO RUSSIA

The Finnish Reformation is but a part of the Swedish Reformation. From 1523 to 1809, the Church of Finland was part of the Church of Sweden and subject to the same influences of rigid Lutheran orthodoxy in the 17th century and German pietism in the 18th century. But, as with Sweden, there was no loss of any basic essentials of Catholicity in doctrine, sacraments, or ministry.

In 1809, as a result of the settlement of the Swedish-Russian War, Finland was ceded to Russia, becoming an independent grand duchy with the Emperor of Russia as Grand Duke. Finland was permitted, however, to retain its constitution and fundamental laws. This included its national Lutheran church organization. The two dioceses of Abo (Turku) and Porvoo were preserved, but the Bishop of Abo was elevated to the rank of Archbishop. During the Slavophil movements of the late 19th and 20th centuries, attempts were made unsuccessfully to sweep Finland into the Russian Orthodox Church. As the Slavophil movement resulted in a Finnish nationalistic reaction in politics and literature, so it did also in religion. The 1920 census listed only 50,000 Orthodox as contrasted with almost 3,400,000 Lutherans.

It was in the period of Russian control

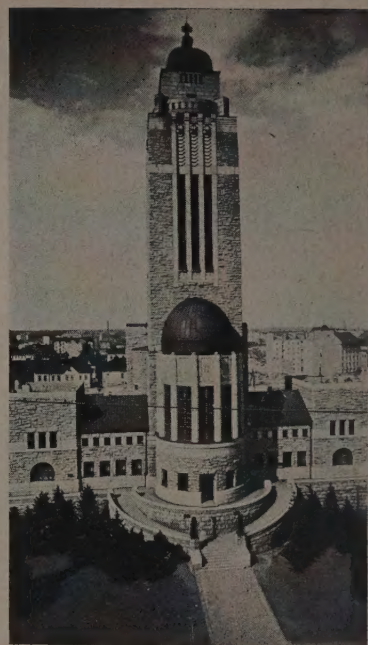
that Finland lost its technical apostolic succession and practiced occasional presbyterian ordination. In 1809 the two dioceses were held by Bishops who had been consecrated by the Swedish archbishop of Upsala. This line of succession continued unimpaired until 1884, when the bishops of the dioceses died leaving vacant sees. The Rev. T. R. Renvall was appointed archbishop of Turku. Then the question of his consecration was raised, and there was some talk of asking a Swedish bishop to come to Finland to perform the rite. It was felt, however, that the Russian government would not look with favor upon the participation of a foreign bishop in Finnish Church affairs. The Rev. Dr. A. F. Granfelt was asked by the Chapter of Turku to perform the consecration. Dr. Granfelt was merely in priest's orders and performed the consecration much against his will. Thus apostolic succession was lost to the Church of Finland, although the line of episcopal succession since that time has not been broken, and an irregular succession has been carefully handed down.

PERFECTLY LEGAL

From the point of view of Finnish canon law, the consecration by a presbyter was perfectly legal. Canon 382 of the Church Law, which also appears as the opening rubric of the service for the consecration of a bishop, allows the government to decide "who shall perform the consecration." Presbyterian consecration is not specified, but it is not forbidden; and episcopal consecration is not strictly required. This canon was introduced into the Church Law in 1870 and reveals the theological influence of Bishop F. L. Schauman of Porvoo. Bishop Schauman was the only Finnish theologian of the 19th century who had written on the subject of the nature of the Church and the Ministry; and his ideas, heavily tinged with German Lutheranism, had been most influential in Finnish Church circles.

The question of the validity of episcopal succession was raised in 1923 after Finland became an independent republic. In the interests of nationalism, the Swedish-speaking parishes were grouped into one diocese under Bishop von Bonsdorff, and it was suggested that a Swedish bishop be requested to perform the consecration. None was officially invited, although one Swedish bishop was privately asked to attend. Illness prevented his visit, and the incident came to nothing.

The Church of Finland, under the republic, emerged from its period of isolation and established ecclesiastical relations with the rest of western Christendom. Separated from its dependence upon Sweden, and freed of its domination by Russia, it entered the religious world as a national Lutheran Church. Dr. Aleksis Lehtonen, the leading theologian of the Church and today the Arch-



MODERN: A functional example of Finnish church architecture.

bishop of Turku, attended the 1927 Lausanne Conference on Faith and Order and served on the important committee on the Church and the Ministry. The Church of Finland has since taken part in all ecumenical gatherings. Informal Anglican contacts were effected which resulted in the action of the 1930 Lambeth Conference. The conversations with the Anglican Commission in 1933 and 1934 were held at the very moment when ecumenical gatherings were beginning to feel the importance of the theology of the Church, the ministry, and the historic episcopate.

As a result of the Anglo-Finnish Conference of 1933-34, the Finnish delegates stated that they were much more impressed with the need of the historic episcopate and episcopal ordination. While they were not ready to admit these to be of the *esse* of the Church, they were so desirous of closer union with Anglicanism that they were willing to repair the technical irregularity of episcopal orders. Since that time Swedish bishops have participated on two occasions in Finnish consecrations, although it has not yet been possible for an Anglican bishop to assist. The principle of the historic apostolic episcopate is gradually commending itself in theory to the Church of Finland, and the reality of the historic apostolic episcopate has been accepted in practice.

The Church Law of 1870 which permitted presbyterian consecration of bishops also tolerated presbyterian ordination of priests. Here again the theories of Bishop Schauman are evident. In the

(Continued on page 13)

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Death of a Trojan Dove

ON a peaceful Thursday afternoon we sat in the Harvard Yard and listened to the address of Secretary of State Dean Acheson, who had just received an honorary degree. From the same platform on a similar occasion three years before, Secretary Marshall had enunciated the principles that initiated the Marshall Plan. If we expected to hear some equally statesmanlike proposal from Mr. Acheson in a time of even graver crisis, we were doomed to disappointment.

Mr. Acheson made a penetrating indictment of the aggressive actions of the Soviet government during the previous three years; but he had little or nothing to offer to offset them. Instead he expressed the pious hope that the Soviet leaders would, in time, adopt a "live and let live" philosophy, adding that until they did so, "no approach from the free world, however imaginative, and no Trojan dove from the Communist movement, will help to resolve our mutual problems." Meanwhile, the Secretary stated, American defenses and "areas of strength" should be developed, with confidence that "war is not inevitable."

Three days later, on a Sunday morning painfully reminiscent of the day of infamy when Pearl Harbor was attacked, the Communist "Trojan dove" turned into a Yak fighter spitting flames of war in Korea. The attackers were North Koreans, the defenders South Koreans. But nobody was fooled. The real aggressor was Soviet Russia, and the real object of attack was the United States. Korea, like Spain in 1938, has become the proving ground for World War III.

The sudden and dramatic reversal of American policy, through the order of President Truman to use American arms to defend South Korea, Formosa, and other non-Communist areas of Asia from Communist aggression, will bring courage to the entire free world. By a firm attitude now, we may well hope to prevent the third World War that has become an ever-increasing threat.

The invasion of South Korea was an event similar to Mussolini's attack on Ethiopia and Hitler's entry into the Rhineland. On those occasions, the League of Nations, without American support, was powerless; and the die was cast for World War II. Now, prompt action by the Security Council followed by American military action may well reverse the course of events that was so plainly pointing toward World War III. At least Russia's bluff has been called, with the only trump cards that the Soviet leaders respect—determination backed by force.

If America had been indifferent to the fate of

Korea, and had permitted naked aggression there, no free nation in the world, large or small, would have felt safe, and Russia would have virtually won the cold war. Now, by what one hopes may be limited military action (though recklessness on the part of Russia might extend it far beyond its present limits), the non-Communist nations from Southeastern Asia to Western Europe will be encouraged to resist Communist aggression, and there is renewed hope.

But military action is not enough; in fact, the need for it today is the measure of the failure of our post-war policies. Our military policy is, and ought to be, one of resolute defense against attack and equally resolute resistance against the temptation to aggression. But in the ideological field, where we should be aggressive, we have been not only defensive but weakly so. Is there not some way in which we can really wage peace, with something of the unified determination that won two world wars but that seems somehow to evaporate between wars, even when the threat to peace is as great as it is today?

WHY do we so readily assume that the Russians are united behind their leaders, and that there is no way of telling them of a better way of life? Men do not choose to be slaves, if the way of freedom is open to them. Woodrow Wilson began the breakdown of German imperialism when he distinguished between the German people and their leaders; and the same distinction, though blurred by the demand for unconditional surrender, was effective in World War II. German field commanders who used the same policy when Russian provinces were "liberated" met with tremendous initial success, until the policy was reversed on orders of Hitler and Goering. Why couldn't we do the same thing today, in a tremendous campaign to show the Russian people, and those of the satellite countries, that the policies of their masters in the Kremlin are leading them only toward death and destruction, slavery and serfdom?

The Voice of America is one obvious way of reaching many of these peoples. Evidence is accumulating that the Voice *does* get across to people behind the Iron Curtain, despite strenuous efforts to jam it or to prevent people from listening. But John Foster Dulles was right when he said: "There is no use having more and louder Voices of America unless we have something to say that is more persuasive than anything yet said."

What the Western world in general, and America in particular, really needs most of all is to return to the well-springs of our spiritual strength. Communism is not primarily the Red Army; it is a religion that

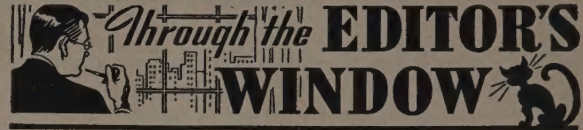
appeals to men and women who see no hope in the worn-out clichés of the past. It is not enough for us to alert our troops in Japan and Berlin and our air bases in Britain and Okinawa; indeed the necessity for doing so proves how late it is, and how miserably we have failed in what is primarily a moral and spiritual struggle.

Unless America and the Western world renew and strengthen their faith in God and their loyalty to Jesus Christ, there is little hope of preventing World War III; indeed, we have already lost it. For the corroding materialism of which Communism is the apex, but not the only manifestation, has already gone far toward the corruption of our civilization and its eventual downfall. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

Bishop Colmore

IN the death of Bishop Colmore, the Episcopal Church loses one of its most beloved bishops. Though retired and in ill health in recent years, the former Bishop of Puerto Rico has continued to advance the work of the Church by his wise counsel; and his recent article [L. C., June 11th] on the Spanish Prayer Book shows that he kept his interest and mental vigor until very near the end. He has entered into

the reward reserved for the good and faithful servant, and the prayers of the Church are with him as he enters into the larger life.



OUR 25th reunion at Harvard was all that we anticipated, and more. The five members of the Morehouse family enjoyed it to the full, all four days of it. Of course much of the time was devoted to parties and entertainment, but the reunion was not without its serious side also.

Now the festivities are over, and we have returned to our respective homes and offices. My older daughter has gone to Puerto Rico to do summer work under the direction of the Sisters of the Transfiguration; my son is off to Boy Scout camp. The rest of us are about to drive to Milwaukee, taking with us our unhappy collie (who gets deathly car-sick after the first mile). I shall transfer my activities to our Milwaukee office while Peter Day is on vacation in July, and we hope to remain in Wisconsin until September. If your summer activities take you in that direction, stop by and see us at our new office at 407 E. Michigan Avenue, Milwaukee. It's not air-conditioned, but it's near the lake, and should be comfortable most of the time.

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BOOKS



The Rev. CARROLL E. SIMCOX, PH.D., Editor

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TWO noteworthy books in their respective fields, both published by the SPCK in England, are now available in this country through the Macmillan Company. They are Caiger's *Lives of the Prophets* (\$2.25) and Ratcliff's *The Book of Common Prayer of the Church of England* (\$2.00). These have already been reviewed in our columns, both with high praise which we now reiterate. Caiger's book is just what the title implies: a biographical study of the Old Testament prophets. Ratcliff's book is an account of the earliest Prayer Book developments, copiously and beautifully illustrated with photographic plates of the 16th-century texts. This book is a joy to look at as well as to read.

THE Rev. Frank E. Pulley is chaplain at West Point, and *Soldiers of the Cross*, (Morehouse-Gorham, \$1.50) is a little volume of sermons preached to the Cadet class of 1950. These sermons are simple and hard-hitting, solidly Biblical, and thoroughly down-to-earth. The young men who heard them were privileged to hear the Gospel truly preached. This book is good reading for anybody, but it occurs to me that it would make an especially good gift to a young Churchman going away to school or out into the world.

TO the clergy, and to all who teach Christianity to children, I commend with cheers a new English book, handled in this country by Macmillan: A. J. Watts' *No New Thing* (\$2.50). Fr. Watts is general diocesan inspector of education in the diocese of Oxford. He knows Christian education on both the theoretical and the practical levels. The most useful feature of the book is the illustrative charts and diagrams. With no more equipment than a blackboard and some cardboard and scissors, a Church school teacher could get in some very effective teaching by simply following Watts' suggestions. The cry from all quarters is for Christian educational material that does not require highly trained personnel and elaborate facilities. Well, here is one good, generous answer to the cry.

PROFESSOR and Mrs. Marcus S. Goldman of the University of Illinois are both devout and gifted Anglicans whom I am privileged to know as friends. Dr. Goldman is a master of French language and literature, as well as English,

and Mrs. Goldman writes splendid religious drama. They have collaborated in translating some religious plays written by Henri Ghéon and Henri Brochet,* and Chad Walsh's review of their work follows:

"When church and stage gradually drifted apart at the end of the middle ages, it was a crippling divorce. Century by century, the stage lost in depth, and the church was deprived of one of its most vivid methods of teaching.

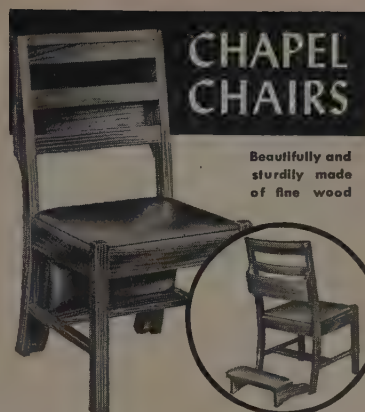
"In recent years, timid overtures for a remarriage have been made from both sides. In England, this has resulted in such dramas as Dorothy Sayers' *The Zeal of Thy House* and T. S. Eliot's *Murder in the Cathedral*. In France, a veritable school of playwrights has sprung up during the past 35 years, headed by Ghéon and his disciple, Brochet. Their work is still little known in America. The present translation should serve to convince any doubting Thomas that religious drama can be both religiously sound and dramatically effective.

"The seven plays here assembled are of all sorts — one-act plays, full-length ones, tragedies, comedies. All of them show an almost medieval robustness in the characterizations and in the way religious themes are treated with down-to-earth humor. There is none of solemn "King James" stiffness that commonly afflicts the wretched plays that pass for drama in Sunday school productions.

"If one were to make any adverse criticism, it is that (with the exception of 'Christmas at the Crossroads') the plays are set in a never-never-world — the distant past, or some picturesque corner of the globe, such as Brittany. Quaint peasants can be useful spokesmen for the Christian message, but I should like to see some playwright of the Ghéon-Brochet school grapple with the city and the assembly line and show Christianity as also relevant even there.

"However, the plays are so much above the usual level of religious drama that any director of Sunday school or Church productions should leap with joy at their availability, and little theater groups will also welcome them. Fortunately, the translations are admirably done. Prof. and Mrs. Goldman had the wisdom to subject all their versions to the test of actual performances before publication, so as to ensure speakable, idiomatic lines. The production notes, with their suggestions for scenery, costuming, etc., are highly practical. All in all, a model of how play translations should be published."

**St. Anne and the Gouty Rector and Other Plays*. By Henri Ghéon and Henri Brochet. Translated by Marcus Selden Goldman and Olive Remington Goldman. Longmans, Green and Co. New York and Toronto. \$2.50.



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CENTRAL NEW YORK

Beginnings in Barn

Calvary Church, Syracuse, N. Y., was consecrated May 18th (Ascension Day) by Bishop Peabody of Central New York, in connection with parish festivities marking the recent burning of the Church's \$42,000 mortgage.

Calvary parish had its beginning in 1873 under Bishop Huntington (the first bishop of the diocese) who, with the aid of his three daughters, started a church school in a barn. The present rector, the Rev. C. Bertram Runnalls came to the parish in 1922.

NEW YORK

Awards and Banners

More than 3,000 children were present, May 27th, for the annual presentation of the missionary offering of the children of the diocese of New York, in the Cathedral of St. John the Divine.

Assisting Bishop Gilbert in making the awards to the various Church schools was the Rev. J. Willard Yoder, diocesan director of religious education and youth work. The awards consisted of certificates of honor to the eleven Church schools showing the highest percentage of attendance during the year 1949-1950. The banners went to the schools whose offerings, in proportion to the current expenses of their parishes, were highest.

The total offering amounted to \$38,698.76. This is an increase of \$2,721.50 over last year.

PITTSBURGH

Active as Ever

On St. Barnabas' Day, June 11th, the St. Barnabas' Free Home for incurable men and boys located near Gibsonia, Pa., and run by the Brotherhood of St. Barnabas, was 50 years old.

On St. Barnabas' Day, 1900, a young man named Gouverneur Hance began the Home with one patient and one room. He set as his policy that he would help only men who were both incurable and destitute, and through the 50 years that followed he has very rigidly held to that policy.

It was not until 1913 that the Brotherhood of St. Barnabas' was formed. Since that time the Brotherhood of St. Barnabas' has been responsible for the operation of the Home, which, after two earlier locations, was in 1919 moved to its present location.

The Home has a capacity for 100 patients, and there are never less than that.

The Brotherhood now operates a second home at North East, Pa., in the di-

cese of Erie under the direction of two brothers. There are three brothers in charge of the home at Gibsonia. Brother Hance is the manager of the Home, and Brothers George W. McCormick is the associate manager. Brother Charles Pennington is the present Superior.

For the anniversary service the brothers were praying especially for two things, a clear day, and 2,000 people present. Both prayers were answered. The service was held outdoors, where they have unlimited seating capacity. There were 2068 present.

There were two speakers on the platform, Bishop Pardue, of Pittsburgh, and Canon B. I. Bell, Chicago University.

Brother Hance, the founder, now 80 years old, was as active as ever, and was master of ceremonies.

HONOLULU

For Rent: 1,050 Acres

Part of the \$43,000,000 Kaneohe naval air station on Oahu may be used by the Church for educational purposes.

The New York *Times* reports that the air station will soon become available on a long-term lease basis, and that the Episcopal Church in Hawaii was one of the first to offer a proposal for lease.

The district naval commandant said that he would carefully consider all proposals, but that the Navy preferred to lease to a single tenant who might sublet to others. One of the stipulations of the lease is that it be revocable so that the station be available for naval air use if the need should arise. The station occupies 1,050 acres.



BROTHER HANCE: *He began with one patient and one room.*

Church of Finland

(Continued from page 8)

vacancy of a see, the dean or senior priest of the Chapter is permitted to officiate. In actual practice, presbyterian ordination has not been frequent in Finland, and the Finnish bishops, discussing the matter with Anglicans in 1933-34, stated that for at least a decade previous none had been performed. But the law stands. The canonical procedure of revising the law, involving passage through the Church assembly, diocesan synods, and the national Parliament, is so complicated that the Finnish bishops felt that it could not be accomplished. They were willing, however, to state that in the interests of greater unity with the Anglicans, they would try to prevent any further presbyterian ordinations.

Thus a technical defect in apostolic episcopal succession and a canonical per-

mission for presbyterian ordination stood out as the chief obstacles to intercommunion with the Anglicans. The Anglican delegation thought that the Church of Finland would so gain from closer contact with Anglicans that they were willing to accept the verbal promises of the Finnish bishops as a sufficient basis upon which the Convocations could enact a limited intercommunion. It is of interest to note that there was almost no objection in the convocational debates, and that such leading Anglo-Catholic organizations as the Church Union offered no opposition to the passage of these resolutions.

A WIDER RELATIONSHIP

The Anglican acceptance of this limited intercommunion has opened the way for a greater influence from both the Church of England and the Church of Sweden. It is hoped that, as the Church of Sweden through Anglican contacts has restored the order of the diaconate, introduced the imposition of hands into the confirmation service, and improved the liturgy of its Mass, combined Anglican and Swedish relations will have a similar influence upon the Church of Finland. The distinguished Archbishop of Turku, Dr. Aleksi Lehtonen, was a fraternal visitor to the 1948 Lambeth Conference, has contributed articles to English ecclesiastical periodicals, and has shown every desire for closer communion between the two bodies.

In a wider relationship with the provinces of the Anglican Communion, certain problems arise, for Finnish missions overseas have not been organized on an episcopal basis. Hopes were expressed at the Anglo-Finnish Conferences of 1933-34 that the Finnish missions in South Africa might establish closer relations with the Anglican Church of the Province of South Africa.

In the United States there are three independent Finnish Lutheran groups, all non-episcopal in character. Two of these, the Finnish Apostolic and the Finnish National, are quite small and really more free church than Lutheran. The largest group of 21,000 communicants is the Suomi Synod, which is associated with the National Lutheran Council, an inter-synodical public relations agency. But the Suomi Synod has no other connections with American Lutherans, and does not seem to have very close relations with the Church of Finland. There does not appear to be much possibility that developments in Finland will affect the Suomi Synod to any noticeable degree.

The limited Anglican-Finnish intercommunion is thus restricted to members of the Church of Finland. But there is no reason why Anglicans should not offer hospitality to Finnish visitors or immigrants to areas where the Anglican Church is established.



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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Roger Williams Bennett, Priest

The Rev. Roger Williams Bennett, rector of St. Mary's Church, Newton Lower Falls, Mass., since 1934, collapsed and died from a coronary occlusion early one morning last spring while walking in his parish. He was born in Weston, Mass., February 3, 1892.

Before coming to Newton Lower Falls he was curate of St. Paul's Church, New Haven, Conn.; teacher in St. George's School, Newport, R. I.; chaplain of St. Mark's School in Southboro, Mass.; rector of the former St. John's Church, Framingham Centre, Mass.

Surviving are his wife, the former Margaret Goldthwait, a son, and three daughters.

Frederick Ernest Seymour, Priest

The Rev. Frederick E. Seymour, retired priest of the diocese of Pennsylvania, died on June 4th, at Saundertown, R. I. He was 72 years old.

The Rev. Mr. Seymour was born at Cookham, England. He was graduated with the degree S.T.B. from the Philadelphia Divinity School in 1907.

In 1906 he was on the staff of City Missions in Philadelphia. He served parishes at Wakefield and Saundertown, R. I., from 1906 till 1917. He returned to Philadelphia to become rector of St. Philip's Church, which eventually merged with St. Mary's, Hamilton Village, from 1917 to 1926.

Mr. Seymour was instructor in Christian Doctrine at the Church Training School; director of religious education of the diocese of Pennsylvania, 1922 to 1938; instructor in religious education at the Philadelphia Divinity School, 1926 to 1935. He was vicar of the newly formed parish of St. George's, Ardmore, Pa., from 1932 until his retirement from the active ministry in 1946.

He was secretary of the board of religious education of the province of the North East, 1914 to 1917, and secretary of religious education of the diocese of Rhode Island, 1911 to 1917.

James Monroe Collins, Priest

The Rev. Dr. James Monroe Collins, executive director of the Episcopal City Mission in Philadelphia, died June 1st in Presbyterian Hospital, Philadelphia, after a month's illness. He was 68 years old.

In 1918 Dr. Collins came to Philadelphia as rector of the Church of the Atonement. Before that he was rector of Christ Church, Cincinnati; Christ Church, Detroit; and St. Paul's Church, Lansing, Mich. He remained rector of the Church of the Atonement until 1942

when he was appointed executive director of the City Mission.

Surviving Dr. Collins are his widow, the former Evelyn Risley, two brothers, and four sisters.

Walter Williams, Deacon

The Rev. Walter Williams, Indian deacon, died at Epiphany Chapel, He Dog's Camp, Rosebud, S. D., on June 1st after a long illness. He was 65 years old.

The Rev. Mr. Williams was ordained deacon in 1934 by Bishop Roberts of South Dakota and has been serving Epiphany Chapel on the Rosebud Reservation.

Surviving is his wife, Mollie Blue Bird Williams.

Amie Hampton Silvester Medary

Amie Hampton Silvester Medary, the wife of the Rev. Henry Martyn Medary, died in the Episcopal Hospital, Philadelphia on May 2d, after an illness of several weeks.

Mrs. Medary was the daughter of the Rev. William Wallace Silvester.

She was actively engaged in the work of the Girls' Friendly Society and the Girl Scouts.

Besides her husband, who is rector emeritus of St. Thomas Church, Taunton, Mass., Mrs. Medary is survived by a daughter, Amie Hampton Medary.

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CHANGES

Appointments Accepted

The Rev. Harold B. Adams, formerly rector of St. Mark's Church, Coldwater, Mich., is now vicar of St. Barnabas' Parish, Rumford, Me. Address: 116 Penobscot St.

The Rev. Dr. Laurence H. Blackburn, rector of St. Anne's Church, Lowell, Mass., will be a volunteer worker in Germany this summer, by invitation of the Evangelical Bishop of Berlin. The Rev. Dr. Blackburn, who is also chairman of the department of international relations of the Massachusetts Council of Churches, will preach in churches in the American zone, teach in the newly-formed Evangelical seminary, and take part in youth conferences. He will return to his parish in September.

The Rev. Dr. Francis J. Bloodgood, authority on Palestine and one time rector of St. Andrew's Church, Madison, is now associate rector of Trinity Parish, Tulsa, Okla. Fr. Bloodgood will continue his work as chaplain-director of the Christian Foundation for the Holy Land.

The Rev. James Cope Crosson, formerly rector of the Church of the Redeemer, Pelham, N. Y., will become rector of St. Paul's Church, Oakland, Calif., on August 15th. Address: 116 Montecito Ave., Oakland 10.

The Rev. F. Philip Digman, formerly rector of St. Andrew's Church, Oakland, Calif., is now vicar of Christ Church, Oswego, Ore.

The Rev. S. Hughes Garvin, rector of the Church of the Ascension, Middletown, Ohio, will go to Paducah, Ky., on September 1st to be rector of Grace Church. Address: 365 Wallace Lane.

The Very Rev. William A. Gilbert, formerly rural dean of the district of Spokane, serving St. Paul's Church, Walla Walla, Wash., has accepted a call to be rector of St. Paul's Church, Oak and Santa Clara Sts., Ventura, Calif. The Rev. Mr. Gilbert is interested in penology and has served as chaplain at St. Paul's School for Girls

and the Washington State penitentiary. He has also worked with author Earle Stanley Gardner in successful efforts to free innocent men from prison.

The Rev. Dallis Lee Harris, formerly rector of Trinity Church, Litchfield, Minn., and priest in charge of the churches in Hutchinson and Paynesville, will on July 15th become archdeacon in charge of Indian work in the diocese of Minnesota. He will continue as diocesan director of publicity.

The Rev. W. J. Howes, formerly vicar of St. Mary's Church, Provo, Utah, is now vicar of St. Paul's Church, Crescent City, Calif.

Resignations

The Rev. Frederick J. Drew, who had been serving St. John's Church, Munising, Mich., has now retired and may be addressed at P. O. Box 431, Grand Haven, Mich.

The Rev. Erle H. Merriman, who has been at the University of the South, has now retired from the active ministry. Address: Sewanee, Tenn.

The Rev. Harry O. Nash, for the past 15 years rector of Christ Church, Coronado, Calif., will retire on October 15th.

Ordinations

Priests

Bethlehem: The Rev. William Bedford Williamson was ordained priest on May 20th by Bishop Sterrett of Bethlehem at St. Stephen's Church, Catawasa, Pa., where the new priest will be rector. Presenter, the Very Rev. W. Robert Webb; preacher, the Rev. Dean T. Stevenson. Address: 534 Walnut St.

Connecticut: The Rev. Robert Garland Spellman was ordained priest on June 16th by Bishop Budlong of Connecticut, assisted by Bishop Gray, Bishop Coadjutor of Connecticut, at Christ Church Cathedral, Hartford. Presenter, the Rev. Dr. Clyde D. Wilson; preacher, the Rev. Dr. Elmer J. Cook. To continue as curate of the Church of the Holy Trinity, Middletown, Conn.

Kansas: The Rev. Guy Wesley Howard was ordained priest on June 12th by Bishop Fenner of Kansas at St. Paul's Church, Marysville, Kans. Presenter, the Rev. Carlton A. Clark; preacher, the Bishop. To be priest in charge of St. Mark's Church, Blue Rapids, and St. Paul's Church, Marysville, Kans. Address: P. O. Box 218, Blue Rapids, Kans.

Michigan: The Rev. Robert G. Elliott was ordained priest on June 11th by Bishop Hubbard, Bishop Suffragan of Michigan, at St. Paul's Memorial Church, Detroit, where the ordinand will continue as assistant minister. Presenter, the Rev. James G. Widdifield; preacher, the Rev. Canon Gordon Matthews.

South Dakota: The Rev. Schuyler L. Clapp was ordained priest on June 6th by Bishop Roberts of South Dakota at St. Peter's Church, Lake Andes, S. Dak., where the ordinand will be priest in charge. Presenter, the Rev. C. C. Rouillard; preacher, the Rev. Dr. Paul H. Barbour.

Virginia: The Rev. Thom Williamson Blair was ordained priest on June 10th by Bishop Goodwin of Virginia at St. Paul's Church, Hanover, Va., where the new priest will be rector. He will also serve Immanuel Church, Old Church, Va. Presenter, the Rev. Samuel B. Chilton; preacher, the Rev. Dr. Clifford Stanley. Address: Hanover, Va.

The Rev. John Baird Shinsberger was ordained priest on June 3d by Bishop Gibson, Bishop Suffragan of Virginia, at St. Paul's Church, Hamilton, where the new priest will be rector. He will also serve St. Peter's, Purcellville, and Mount Calvary, Round Hill. Address: Purcellville, Va. Presenter, the Rev. Robert O. Kevin; preacher, Bishop Kinsolving of Arizona.

For the ordinand, who was for 14 years an officer in the U. S. Army, the service was the fulfillment of a vision which came to him as he lay wounded on a Belgian battlefield.

Western Massachusetts: The Rev. Malcolm Hubbard Miner was ordained priest on June 17th by Bishop Lawrence of Western Massachusetts at Christ Church, South Barre, Mass., where the new priest will be vicar. He will also serve Christ Church, North Brookfield. Presenter, the Rev. James F. Madison; preacher, the Rev. Raymond H. Kendrick. Address: 55 Pine Tree Terrace, South Barre, Mass.

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& by appt

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Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 4;
Daily: H Eu Mon & Sat 7:45, Tues & Thurs 9:30,
Wed & Fri 7, Mat 15 minutes before Mass, EP
5:30, Lit Fri 6:55; C Sat 4 to 5

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vich; Rev. Eugene M. Chapman; Rev. Richard J.
Hardman
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

SCRANTON, PA.

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7; C Sat 4:30-5:30

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The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



SHRINE OF JAMES DeKOVEN

St. John's Chapel, DeKoven Foundation, Racine, Wis., in background, with grave of Dr. DeKoven to right, and participants in memorial service on 1949 anniversary of his birth [see page 9].

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The Locked Door

TO THE EDITOR: I am very much interested in the article "The Locked Door" [L. C., May 28th].

Particularly am I interested in the remarks regarding the knowledge that should be taught Confirmation classes concerning various types of Churchmanship. I agree most heartily with the sentiments expressed. But, how do we go about it?

I am genuinely searching for a Confirmation course that will be Catholic, and tolerant of other points of view. Most of my confirmees are adults.

Incidentally I have never locked my Church door in all my ministry.

(Rev.) HAROLD E. PARROTT.

Baker, Ore.

Capricious Performance

TO THE EDITOR: As the members of a committee representing the New York Branch of the Clerical Union for the Maintenance and Defense of Catholic Principles we, the undersigned, wish, through your columns to make known our organization's complete disapproval of Bishop Hall's lawless action in allowing ministers of non-episcopal bodies to participate in a service of ordination, held in New Hampshire, as reported in THE LIVING CHURCH of May 14th.

This branch of the Clerical Union, consisting of more than 200 priests with ap-

proximately 67,000 lay people under their care, regards Bishop Hall's conduct as highly reprehensible, in that it sets the law of the Church at naught, and as extremely detrimental in its effects. The Clerical Union wholeheartedly endorses the action of the council of the American Church Union in regard to Bishop Hall's capricious performance, and agrees with its recommendations.

For the peace, unity, and well being of our entire Communion, we earnestly hope that everything possible will be done to prevent the recurrence of any such distressing event, and to see that the offending Bishop be properly disciplined.

(Rev.) CHARLES HOWARD GRAF

(Rev.) THOMAS S. BRADLEY

(Rev.) HERBERT S. BROWN

New York

Ecclesiastical Baby Sitters

TO THE EDITOR: For nearly 30 years it has been a sort of hobby of mine to attend consecrations of bishops. Of the 157 bishops (including overseas) of the American succession whose consecrations occurred in the quarter century 1925 to 1949 inclusive, I have witnessed the consecration of 39—approximately one in four.

Formerly it was apparently taken for granted that the Epistle and Gospel should be read by the co-consecrators. The ru-

brics say that the bishop presiding "shall begin the Communion Service, in which this shall be the Collect. And another bishop shall read the Epistle. Then another bishop shall read the Gospel." Three bishops are commissioned to consecrate—the ancient canonical minimum.

Is it not a reasonable implication that these chief ministers of the consecration should also be the chief ministers of the consecration Eucharist? But this point is rapidly being lost sight of in the passion to give a speaking part to as many as possible of the episcopal friends of the bishop-elect. So two others are appointed to read the eucharistic lections, and throughout the service the co-consecrators have not one audible word to say save as they may join in the responses of the congregation. They just march—and sit.

One of them said to me on a rather recent occasion, "I have found out today what a co-consecrator is. He is an ecclesiastical baby-sitter."

Well, what's the remedy? It is very simple; and it is in the hands of the bishops-elect. The Presiding Bishop sends each of them a "work sheet" on which each may designate his choice for the performers of the several functions, including the reading of the Epistle and Gospel. He can write in that space "the co-consecrators."

(Rev.) JAMES R. SHARP.

Nashville, Tenn.

Good Parsons Don't Grow on Trees

Usually a Christian home is somewhere in the background.

Probably a faithful parish priest took an interest in the growing boy.

Perhaps a college pastor recognized the right stuff for the ministry and kindled the spark.

But a seminary was the last link in the chain, giving three years of special education and conviction of vocation.

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The Living Church

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and the Thought of the Episcopal Church.

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Things to Come

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July

- 4th Sunday after Trinity.
- Northfield Missionary Conference. East Northfield, Mass. (to 10th).
- Executive Committee, Joint Commission of Churches on International Affairs of World Council and International Missionary Council at Toronto (through 5th).
- Independence Day.
- Executive Committee, World Council at Toronto (also 7th).
- Central Committee, World Council at Toronto (to 15th).
- Kanuga Conference (adult, clergy, and college) at Hendersonville, N. C. (through 21st).
- 5th Sunday after Trinity.
- Federal Council interdenominational institute on racial and cultural relations, Webster Groves, Mo. (to 14th).
- Silver Bay Conference on the Christian World Mission, Silver Bay, N. Y.
- World Christian Youth Commission at Whitby, Ontario (through 23d).
- 6th Sunday after Trinity.
- Joint Commission of World Council and International Missionary Council, Toronto (to 18th).
- Lake Geneva World Missions Institute for Church leaders, Conference Point Camp, Williams Bay, Wis.
- World Institute, World Council of Christian Education at Toronto (through August 10).
- 7th Sunday after Trinity.
- Shrine Mont clergy seminar at Orkney Springs, Va., through August 4th.
- Graduate School of Theology, University of the South.
- School of Church and Economic Life, conducted by Chicago U. and Federal Council at Chicago, (to 29th).
- Evergreen Conference, Little Music School, at Evergreen, Colo. (through 28th).
- St. James.
- 8th Sunday after Trinity.
- Evergreen Conference, School of Church Music at Evergreen, Colo. (through August 19th).

SORTS AND CONDITIONS

TIME AND NEWSWEEK were given advance information on the Christian Herald's annual report of Church membership. That is why we trail a week behind in reporting that the membership of American Churches continues to grow faster than the population, and that the most impressive gain has been within the last 20 years—from 42.7% to 54.2%.

THE EPISCOPAL CHURCH continues to hold its own in 7th place among Christian bodies. Its 2,228,270 members represent an increase of 69,713 over the previous year. But the largest numerical increases were among the Roman Catholics and the Southern Baptists. During the year, while the general population increased 1.5%, the Church population increased 3% and the Episcopal Church population 3.1%.

NEW PRESIDENT of the United States Chamber of Commerce is a member of the Episcopal Church, Mr. Otto A. Seyforth of Muskegon, Mich. He has been a vestryman of St. Paul's Church there for more than 20 years.

DISCUSSION is being revived about a Pan-Orthodox Council. Ecumenical Patriarch Athenagoras is corresponding with the patriarchs of autocephalous Orthodox Churches on the possibility of such a meeting, which would be the first to be held in centuries. On the agenda would be the use of the Gregorian Calendar instead of the Julian, which doesn't come out quite even with the solar year. Julius Caesar's Calendar was only a few minutes too long, but over the centuries the difference has added up to about two weeks.

OTHER likely subjects for the Pan-Orthodox Council would be the relations between Orthodoxy and other Christian bodies, and modern social problems.

KOREA, the most critical danger spot for world peace as of today, is a missionary field of the Church of England. Russian-made tanks and American-made airplanes are clashing among a population of about 23 million of whom 9,500 are Anglicans. According to the latest Crockford's, Bishop Cooper heads an entirely Korean staff consisting of an assistant bishop and 23 priests. American servicemen who have attended high mass in the cathedral at Seoul testify to the beauty and dignity of the service.

SUMMER is here, and the season is upon us when some magazines suspend publication intermittently and The Living Church slims down to 16 pages a week. If your favorite Church magazine seems skinny, don't forget that you are getting the news while it is fresh, and that you still get 32 pages every two weeks. We look forward to that happy day when no issue will be smaller than 24 pages plus an attractive cover—and you can help bring it closer by using the subscription coupon on page 11.

Peter Day.

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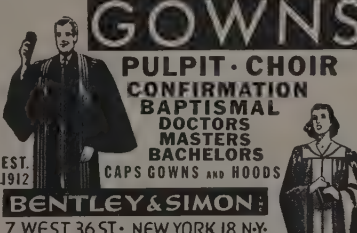
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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *May an Episcopal clergyman bury the agnostic husband of one of his parishioners? His wife is a Churchwoman who could not bear having him buried from a Unitarian Church, though his parents were of that Faith? What can she do?*

As this letter contained no hint of any place to send an answer by mail, I am afraid it will be too late to be of help; however, I rush the answer to press as soon as possible.

The rubric at the top of p. 337 in the Prayer Book makes two things plain: (1) that the minister may bury any person; (2) that the Burial Office in the Prayer Book should only be used for "the faithful departed in Christ."

The minister's duty, therefore, is to compile a service to fit the particular case, making use of the Prayer Book and (by inference) of the Holy Scriptures and Hymnal.

The question of burial from the Church depends, I think, on whether the departed man had been in the habit of attending the parish church during his lifetime (and so might be classed as an inquirer), or whether he showed sufficient preference for the Unitarian Church to make that his spiritual home.

It does seem to me that Christian charity requires us to take some account of his desires and not to please ourselves in this matter. However, there are limits to this attitude, and I certainly think that a priest burying such a person should include a prayer that he may receive those benefits which God has given us in Christ.

• *An old friend sends in further light on the matter of the rubrics, pages 6, 23, and 62, requiring the congregation to say the confession "after the minister." He says in part:*

I believe that you will find that the 18th General Convention, 1835, made a ruling on this. I do not have access to the Journal for 1835, but Bishop White, in his *Memoirs* (2d ed. pp. 65 and 270; ed. of 1880, pp. 72 and 322) has this to say:

"It was determined by both houses, that in the confession in the morning and evening prayer, the voices of the minister and of the congregation should be concurrent; and that the word Amen should be

in the Roman letter to show that it is to be repeated by both . . .

"The exhortation calls on the congregation to 'accompany' the minister in the ensuing act, which cannot be but by concurrence. . . . The word 'after' cannot have so restricted a meaning as the doubt supposes. It often stands for 'according to' or 'in imitation of.' . . ."

• *Where and when, and for what purpose, was the practice of signing oneself with the cross first used?*

This custom is so ancient and so widespread that it is impossible to say when and why it began. Probably it had many different origins and began in many different parts of the Christian world.

The cross is probably not the earliest Christian symbol used. In the first centuries, crucifixion was still a common judicial sentence imposed for crimes of about the severity that would bring a year or two prison sentence today, but kept for slaves, provincials, and other non-citizen members of the Roman community. The disgrace attaching to this particular method of execution would have retarded the growth of the cross into general use. But since the earliest symbols, the fish, the Good Shepherd, and the sacred monogram, were inconvenient as a manual sign of recognition, the development of this sign was inevitable. However, crosses have been found marked in charcoal on a first-century tomb in Jerusalem.

In some places it may have started as a means of identification between Christians, in situations where the spoken word was too dangerous. Elsewhere it may have come first into use in blessings as having a richer significance than merely pointing at or touching the object to be blessed. At the beginning of the service or of new parts of the service its use may have come in as aiding the deacons and doorkeepers to check more rapidly the presence of the baptized. The times in the services where it is used suggest either or both of these origins.

Certainly no other ceremonial gesture is so rich in devotional, mystical, and theological significance or so completely Christian, though we do find it, especially in northern Europe, in the pagan background out of which the early Christians came.

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FOURTH SUNDAY AFTER TRINITY

GENERAL

MISSIONARIES

Open Doors and Many Adversaries

By the Rev. NORMAN B. GODFREY

¶ Fr. Godfrey, rector of St. John's Church, Massena, N. Y., for 10 years, is commissioned to open missionary work on Okinawa. He and his wife and their five children will live in Honolulu until a home is built on Okinawa.

The Episcopal Church this year is sending out the largest missionary contingent in the past decade. They are going to many fields of missionary endeavor, with one exception—beleaguered China.

All told, there are 32 priests, doctors, nurses, teachers, and other aides. This number includes some wives.* It is not the purpose of my account to explain this phenomenon, but rather to tell the story of the outgoing missionary conference held at the Hartford Seminary Foundation from June 12th to June 17th. There were 22 Episcopalians there among the 100 from 15 non-Roman Churches for a week's orientation under veteran missionary guidance.

This conference, held every year at Hartford, is sponsored by the Foreign Missions Conference of North America, in which the Episcopal Church shares. The director this year was Miss Mildred G. Drescher, acting secretary of the committee on missionary personnel of the F.M.C.N.A. She was assisted by a faculty of 30, some of whom were officers representing the major non-Roman Churches. Among the leaders were three priests of the Episcopal Church, the Rev. Frank L. Titus, the Rev. Paul Yashiro, and the Rev. Chas. H. Long, Jr., well-known among us as missionaries.

A word should be said about Hartford Seminary Foundation, which is really a university of religion with power to confer the Ph.D. in course. There are three separate colleges on this spacious campus in the city of Hartford. One is of theology, one religious education, and the other is Kennedy School of Missions. This last school was of particular in-

terest to the Episcopalians as we have no counterpart in our Church.

RED DEAN'S NEPHEW

The theme of the Hartford conference was "Open Doors and Many Adversaries." The balancing factors of opportunity and danger were given in chapel talks and lectures.

The chaplain, incidentally, proved to

be a nephew of the red dean of Canterbury. His quiet, sincere, and helpful study of the Epistle to the Ephesians belied the name of Johnson.

The most popular presentations were by Tracey K. Jones, Jr., recently returned from China; Dr. Frank C. Lambach, whose magnificent obsession it is to teach the world's illiterates how to read; and Dr. Chas W. Iglehart, a veteran missionary from Japan. In addition to lectures were area and functional workshops of all kinds.

There were 25 races and nationalities represented on the campus of Hartford. We lived, prayed, and worked together, and enjoyed each other's fellowship. Before the week was over we found that we had much in common in the missions

MISSING INGREDIENTS

There was one very important ingredient missing at Hartford, from our



TO THE FAR REACHES OF THE EARTH these Episcopal missionaries will go. This year the Church sends out the largest contingent in a decade.

Church's viewpoint. That was the altar. A week without the Holy Communion becomes a hardship for one brought up in the nurture of the Episcopal Church. To me the chapel services were formless and monotonous, but perhaps they satisfied others. To find the altar again at Seabury House the following weekend made us appreciate our Catholic heritage.

The 32 Episcopal missionaries will go to Cuba, Honolulu, Japan, Okinawa, Liberia, and Nicaragua. They come from 15 dioceses of the United States, and those who are clergymen represent six theological seminaries. They are graduates of 19 colleges, including Oxford University in England.

The Rev. Robert H. Coleman of Garrison, Md.,

*Some of the wives, although they shared in the commissioning service at Seabury House, are not formally appointed members of the missionary staff.

former captain in the U. S. Marines, goes to Kyoto, Japan, for pastoral clinical work, after a summer of language study at Yale. The Rev. Kenneth T. Cosbey, Wood Ridge, N. J., son of the rector of St. Paul's Church there, is also a former Marine, with rank of captain at the time of his separation. He will work in Hawaii, where he was stationed for some time when he was a Marine. Paul M. Daniel of Cincinnati, with experience in Boy Scout work and three years in the Infantry and Air Corps, will go with Mrs. Daniel and their young son to head the new laboratory in the science department of Cuttington College, Liberia, West Africa. Mr. Daniel has been laboratory assistant in the department of zoology, Miami University for the past year. The Rev. William D. Eddy, who has been living at Tomas, Mexico, was a naval officer during the war, and will go to Japan to be on the faculty of the Monoyama Boys' School, Osaka.

The Rev. Norman B. Godfrey, accompanied by his family, will open an entirely new mission field on Okinawa, where previously the Episcopal Church has not been represented. The Rev. William R. Grosh of Germantown, Philadelphia, has worked as a lay pastor in a Virginia prison camp, and in rural parishes and missions. He has specialized in clinical pastoral training, and will be located at Waimanalo on the island of Oahu, T. H. The Rev. William C. Heffner, Richmond, Va., served in the Navy during the war, has experience in young people's work and in pastoral clinical training. He will work with Fr. Godfrey on Okinawa. Anna C. Jones, M.D. of New York, is a graduate of the Harlem Hospital School of Nursing, St. Augustine's College, Raleigh, N. C., West Virginia State College, Meharry Medical College. She will join the staff of St. Timothy's Hospital, Cape Mount, Liberia.

The Rev. Judson S. Leeman, M.D., who has been in charge of the Church Hospital at Pine-dale, Wyo., has combined medicine and religious ministry in his work. He will be on the staff of St. Luke's International Medical Center, Tokyo, Japan. The Rev. Milton R. LeRoy, Atlanta, Ga., was in the Infantry for three years, a first lieutenant at the time of his separation. With Mrs. LeRoy and their son he will leave for work in Cuba. The Rev. Moultrie H. McIntosh of Summerville, S. C., is a baritone of considerable prominence. He served in the army during the war, for the past year and a half has been student chaplain at the Episcopal High School, and has had two years of pastoral clinical training. He will be located at St. Mark's parish, Bluefields, Nicaragua, to work especially among the Mesquito Indians.

The Rev. Gale F. Miller of Endicott, N. Y., is a former U. S. Marine, graduate of Syracuse University and the Episcopal Theological School, Cambridge, Mass. He has been student-minister-in-charge in Cliftondale for the past two years. He will go to Liberia, to work in Episcopal missions in the interior. The Rev. Christopher Morley, Jr., Roslyn Heights, Long Island, N. Y., who is a son of the writer, served during the war with the U. S. Army and also as an ambulance driver with the British Army. He has been assigned by the Presiding Bishop of the Nippon Seikokwai to join the faculty of the Central Theological College, Tokyo, Japan, as a member of a team of three which will go, at the request of the Japanese Church, to head up the seminary staff. The Rev. Shunji F. Nishi, New York, has been a fellow and tutor at the General Theological Seminary in New York, assistant chaplain at Columbia University, assistant at Christ Church, Cambridge, Mass., and field worker for the National Council's Division of Domestic Missions. He will go to Japan to become dean of the Central Theological College, Tokyo. The Rev. William B. Parsons, Jr., New York City, was a star member of the football team at Harvard. He served in the U. S. Navy during the war, and has worked with the clergy school at Calvary Church, New York City. He is a nephew of Bishop Peabody of Central New York. He will serve in Kobe, Japan. The Rev. Max M. Pearse, Jr., of Detroit, has been assistant at St. Columba's Church there. Liberia is his destination. Joseph F. Reed of Honolulu has been treasurer of the district of Honolulu for the past four years, following three years in the U. S. Marine Corps. He is now being placed under regular missionary appointment and will continue his work in Honolulu. Miss Edith J. Sloan, member of the Church of the Heavenly Rest, New York City, has been educated in this country and in Switzerland. During the war she was an officer in the WAC. She will be on the faculty of the House of Bethany, Cape Mount, Liberia. The Rev. Robert MacL. Smith had been

working as a lay missionary in Mexico prior to his ordination. He has been assigned to pastoral work in Kyushu, Japan. Reed F. Stewart, Hyde Park, Mass., with Mrs. Stewart, will go to Bromley, Liberia, where he will be superintendent of Julia Emery Hall and Mrs. Stewart will be principal of Julia Emery Hall and a missionary teacher. The Rev. Roger N. Whybray, New York City, has been a tutor and instructor at the General Theological Seminary, New York City. He was educated in England, and Mrs. Whybray was educated in France. After some further study in England they will proceed to Japan, where Mr. Whybray will serve on the faculty of the Central Theological College, Tokyo. Mrs. Laura H. Yergan, R.N., will join the nursing staff of St. Timothy's Hospital, Cape Mount, Liberia. She is a member of St. Philip's Church, New York, and has worked with the Harlem Hospital, the Hartford Visiting Nurses' Association, and the New York City Department of Health.

On Sunday morning, June 18th, Bishop Bentley, head of the Overseas Department of National Council, presented the group to the Presiding Bishop, who commissioned us in the name of your Church to represent you to the far reaches of the earth. *Laus Deo!*

EPISCOPATE

Bishop Bayne in Good Health

Bishop Bayne of Olympia, who was reported to have flown home from the Centennial Congress in Christchurch, New Zealand, is now reported in good health and carrying on as usual. He confirmed two classes on June 18th and preached in St. Mark's Cathedral. Before leaving for New Zealand he was somewhat fatigued from overwork.

SOCIAL RELATIONS

Ministry to the Aged

The first appointment to the new service to the aged of the diocese of New York has been made. Miss Elizabeth Evans will be executive secretary for the

service which is under the jurisdiction of the diocesan commission on Christian social relations. The recommendation that such a service be instituted was made by the commission at the 1949 diocesan convention and was the result of a professional study of the ministry to the aged of the diocese.

CONFERENCES

Abstract or Pedestrian

With over 300 in attendance the conference of the province of Washington, held at Hood College from June 11th through June 18th was generally agreed to be the best and most effective held in the province.

The seminar method was used in conjunction with the main theme "A Church Educates Its People" with the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo., as the lecturer. This lecture and the discussion groups were required of all in attendance. In addition there were five electives available each day and three group meetings each afternoon. Outstanding Church leaders and workers spoke to the members of the Conference each evening following the regular chaplain's hour.

Considered in connection with the main theme of the conference: the underlying problem, the resources of the Church, and the parish church in action. It was pointed out that everything the Church does derives its significance from the Gospel and that the Church has but one central function, namely, the parish congregation is to operate so that those who come in contact with it can discover the Gospel as a force for their own lives—and through them for the world.

In the lectures and discussion groups a distinction was made between the Church, the universal fellowship of Faith, and a church, a particular parish congregation, where things happen: "The Christian Fellowship without the concrete parish is abstract. The parish without the fellowship is pedestrian, non-redemptive."

MINISTRY

Paul Yashiro Says First Mass

The Rev. Paul Kinichi Yashiro, son of the Presiding Bishop of the Church in Japan, who was ordained to the priesthood on June 4th, said his first mass on June 6th in All Saints' Chapel, Trinity Church, New York, in Japanese.

Bishop Bentley, vice-president of National Council, had ordained the Rev. Mr. Yashiro in the William Lawrence Memorial Chapel at Seabury House. Present was the Presiding Bishop of the Episcopal Church, whose own son had been just recently ordained deacon.



BISHOP JENKINS, retired Bishop of Nevada, who celebrated June 29th, the Golden Jubilee of his ministry (see page 8).

AUSTRALIA

Hot, Cold, and Warm

An invitation to the Primate of Japan, the Most Rev. Michael Hinsuke Yashiro, to preach in Christ Church Cathedral, St. Arnaud, Victoria, on June 23d, was cancelled as the result of an outcry from parishioners of the Cathedral congregation.

Dr. Yashiro, who had been visiting New Zealand for the centenary of the Church in that Dominion, arrived in Sydney by plane on June 6th to return the call made upon him two years ago by the Archbishop of Brisbane (Dr. Halse) and the Bishop of Tasmania (Dr. C. F. Cranswick), representing the Australian Church.

After the opposition to his preaching in Christ Church Cathedral, a new invitation to Dr. Yashiro to preach in Australia came from a former prisoner of war who was in Changi, Sandakan, and Kuching camps. This was the Rev. Frank Madin of St. Augustine's Church, Inglewood, Victoria, where Dr. Yashiro was scheduled to preach on June 23d—the date on which he was to have preached in Christ Church Cathedral.

The Bishop of St. Arnaud (Dr. James) condemned members of his church who had displayed what he described as an un-Christian attitude. He said he cancelled the invitation as a rebuke to this attitude, and spoke to Mr. Madin, whose parish is 26 miles from St. Arnaud. The protest did not come from members of his cathedral vestry, the Bishop said.

The dean of St. Paul's Cathedral, Melbourne (the Very Rev. Roscoe Wilson), announced June 12th that Dr. Yashiro would preach in the Cathedral on June 25th and would probably be the guest during his visit of Dr. Booth, Archbishop of Melbourne and Metropolitan of the Province of Victoria. The dean said Dr. Yashiro was a credit both to the Anglican Communion and to Japan. Critics should remember, he said, that Australian occupation troops in Japan were so impressed with him that they paid his fare to the Lambeth Conference.

SERVICE BODIES DIFFER

The Victoria State executive of the Australian Legion of ex-Service Men and Women decided unanimously on June 13th not to protest the coming visit to Melbourne of Dr. Yashiro. However, the acting federal president of the Returned Servicemen's League (G. W. Holland) said the RSL opposed the visit to Australia of any Japanese person. The state secretary of the Legion said that one of Dr. Yashiro's aims was to lift

the standards of Christianity in Japan, and remarked that, if Japan had been a Christian nation, many of the wartime atrocities against Australian soldiers would not have occurred. Mr. Holland, on the other hand, said that, although Bishop Yashiro might be "a very excellent and highly desirable gentleman," the RSL did not want any Japanese visitors or residents in Australia.

Bishop Yashiro, preaching at Christ Church Cathedral, Grafton, June 12th, said the Japanese people had to express regret for the war in other ways than by words alone. Regret had to be manifested in something worthwhile, he said, adding



BISHOP YASHIRO: *He received a hot, cold, and warm welcome.*

that he prayed to God that the people of Japan might turn to Christianity.

POLICE PROTECTION

When Dr. Yashiro paid a 12-hour visit to Armidale, NSW, June 13th, he was provided with a police escort. In an interview, he suggested the exchange of Japanese students and businessmen with Australians to help restore friendly relations between the two countries.

At Armidale, the Very Rev. Kenneth Jones, former Changi captive, invited Bishop Yashiro to preach in St. Peter's Cathedral, and to attend dinner in the deanery. Australia's famous padre, the Rev. N. F. Bashford, willingly acted as chaplain to Bishop Yashiro at St. John's Church, Canberra. In Burma, during the war, Padre Bashford had to witness

the execution of eight Australian gunners whose deaths are now the subject at the Manus Island trials. Dean Wilson commented:

"While Bishop Yashiro is in Australia some of his hosts might have to explain some things to him. They might have to explain why Australia hangs Japanese murderers but jails for only a few years Australians who commit for money the most fiendish premeditated murders."

Police were providing a guard for Dean Roscoe Wilson, who received telephone threats June 15th that his house in Hotham St., East Melbourne, would be bombed—on account of his attitude toward the Japanese Bishop. The threats were thought to have come from a crank, but the police decided to take no risk.

LIBERIA

Out of a Shipwreck, A Symbol of Hope

A man who, with his family, was shipwrecked on a beach near Robertsport, Liberia, last April, has given a new flagpole to St. John's School there in appreciation for the help given him and his wife and two children. He is John Lewis Jones, an English designer of iron-work.

The flagpole was the mast of his 55-year-old yacht, the "Bandit." The yacht was anchored just off Cape Mount when a wave tore it loose and washed it aground. The Jones family had sailed from England and tried for almost two years to reach Jamaica. Bad weather and repeated engine trouble had slowed them down and forced them south.

While the boat was being salvaged, the family stayed at the House of Bethany. Girls of the House made a brilliantly-colored new flag for the dedication of the flagpole.

The day after the dedication ceremony the Jones family left for Monrovia where Mr. Jones has been employed by the U. S. Economic Mission.

The Rev. E. Bolling Robertson, who accepted the mast on behalf of the Episcopal mission, said that it would always stand as a symbol that out of despair, hope had come to a family from Christian friends.

RUSSIA

Bishop of Fulham in Moscow

Dr. Ingle, Bishop Suffragan of Fulham, is in Moscow to conduct three Sunday services at the British and American embassies. He is staying at the British embassy as the guest of Ambassador Sir David Kelly. [RNS]

Service With a Smile

WEST of the Alleghenies one often hears the giving of "the Second Province" characterized as the thing that is really holding the Church back. The subject was brought up recently by a Bishop in addressing his diocesan convention. So great was his enthusiasm for his subject that he accused THE LIVING CHURCH of faulty service to its readers for failing to lay bare the real cause of the poor showing on the "One World in Christ" Campaign.

The Second Province unquestionably failed to meet its quota on "One World in Christ." This fact was duly recorded in our columns in a complete tabulation of dioceses and missionary districts, published the week before the Bishop spoke. And the diocese that is really meant by this broad reference to "the Second Province"—the diocese of New York—fell farther short of its quota than any other diocese.

But the good Bishop's argument was based on one large unproved premise—that the method of assigning quotas in such campaigns always works out equitably. Perhaps the innuendos of dry-rot, stagnation, and parochialism in "the Second Province" are based on a false assumption.

Here is a little table of giving to the National Council, totaling the "One World in Christ" campaign with the Every Member Canvass results. Unlike the usual table, it is on a per communicant basis. We have included the spiritually vigorous diocese which the Bishop was addressing, as part of THE LIVING CHURCH's service with a smile.

Episcopal Church Giving Per Communicant

	Quota	Expectation	Total Giving
National Average	\$2.95	\$2.48	\$41.47
Second Province	3.67	2.51	41.60
New York	5.92	3.55	62.80
Diocese X	2.40	2.05	40.39
Space for Your Diocese			

(The Quota is the proportion assigned by the National Council to each diocese on a mathematical basis determined by General Convention; the Expectation is the amount of the quota accepted by the diocese, in some cases being larger than the quota. The figures above are arrived at by dividing the number of communicants last reported in THE LIVING CHURCH ANNUAL into the dollar figures published in THE LIVING CHURCH of May 21st, except for the last column. "Total Giving" represents receipts for all Church purposes in 1948, reported in 1949, and tabulated in THE 1950 ANNUAL, divided by the number of communicants like the other figures.)

Diocese X really is an alert and vigorous diocese and its Bishop is one of the leaders of the Church. But the fact is that his people do not give as much to the

Church as the people of the Second Province, and much less than the people of the diocese of New York. Perhaps they don't have as much to give, although individual income is spread much more evenly around the country than it used to be; but, whatever the reason, Bishop and people ought to look into their own pocketbooks rather than those of "the Second Province" for the key to the failure of the "One World in Christ" campaign.

The "Space for Your Diocese" is put in so that you can go and do likewise.

Active Retirement

THURSDAY, June 29th, was the 50th anniversary of the ordination to the diaconate of the Rt. Rev. Thomas Jenkins, retired Bishop of Nevada. Appropriately, the Bishop's plans for the day included preaching the sermon at the ordering of a deacon at Ashland, Ore.

A missionary from the beginning of his ministry to the present moment (including the 15 years he spent as rector of parishes in Ohio and Oregon), Bishop Jenkins has done some of his most active work since his retirement in 1942. The first year of retirement he wrote his book, on Bishop Rowe, *The Man of Alaska*. The next three years he served without salary in Port Orford, Ore., opening up a dilapidated chapel and getting Church work in the county on a firm footing. Then he went to Long Island to assist Bishop DeWolfe, and confirmed more people there than he had during his 13 years as Bishop of Nevada. Then, after a short interval in charge of St. Thaddeus', Akien, S. C., he returned to Port Orford where he cares for the congregation of St. Christopher's, and recently he has been giving episcopal assistance to the Bishop of British Columbia.

It seems to be fun to be a retired Bishop — if you go about it with the energy and verve of Bishop Jenkins! May God grant him many more years of valiant service to His Church Militant and a fitting welcome into the Church Triumphant at the end.



ORCHIDS to two quite different periodicals:

Newsweek, for its recent cover picture and word sketch of the Archbishop of Canterbury, and of the Church of England;

Church Life, Ohio diocesan paper, for offering an award to the first five young people under 21 who correctly identify nine Prayer Book or scriptural references in its summer issue.

Clifford P. Morehouse



UNSTINTING, UNCEASING

By the Rev. W. C. R. Sheridan

RECENTLY, while attending a priests' meeting at the DeKoven Foundation for Church Work in Racine, Wis., I was allowed to look at the "DeKoven Scrap Book." One short news story—cut from *THE LIVING CHURCH* of August 1, 1936—deeply stirred my emotions:

"In November, 1935, shortly before a pending sheriff's sale on the Racine College property on mortgage foreclosure, the DeKoven Foundation for Church Work was organized."

A news story in an earlier issue of *THE LIVING CHURCH* (December 14, 1935) tells how "old Racine College" had "been saved to the Church" by its purchase by St. Mary's Home for Children, Chicago—an institution operated by the Community of St. Mary.

The year 1936 was a grim and—for many—a desperate year. Yet Bishop Ivins of Milwaukee was able on Ash Wednesday of 1936 to write:

"The Sisters of St. Mary have placed the entire Church in their debt by making an effort to save Racine College to the Church, and by preserving the invaluable traditions of that venerable institution."

Under God the Sisters' efforts were enough. It is doubtful whether even Bishop Ivins, in whose diocese the Foundation operates, could possibly have imagined what the saving of this authentic Episcopal shrine was to mean for the future of the Faith in America.

Racine College (founded in 1852) was, in essence, the monument of a dedicated priest of the Church, James DeKoven. The school represented the pouring out to God of the life of one

who has been called "a saint in our day." His stature, as a scholar, educator, and, above all, as a teacher and defender of the faith, very soon caused Churchmen to think of Dr. DeKoven as a second Keble or Pusey. Shortly after his death it was said of DeKoven:

"There are two shrines dear to the heart of the Church, one on this side, one on the other side of the Atlantic; one is the shrine of John Keble in England, the other is the shrine of James DeKoven in Racine."

There are many who mourn the passing of Racine College, and that is understandable. At its height, this was the finest Church school west of the Allegheny Mountains. Before the end, Racine College was to rear up many a faithful parish priest, as well as many devout laymen. Some of the College's alumni became world famous: the heroic Gen. "Billy" Mitchell, the generous A. J. Horlick of Racine [see page 13], the intrepid Gen. Mark Clark of Africa and World War II fame. But nothing that was ever accomplished at the College could be any more important than what has been quietly going on since the sisters stopped the sheriff's sale 14 years ago.

St. Mary's Summer Camp had begun its use of the Racine property in the summer of 1934. The camp consisted of 50 dependent girls from St. Mary's home for Children in Chicago. It is still going strong. Every summer, in addition to the regular camp activities, the youngsters have daily chapel services and religious instruction. They work hard at their music preparation and joyfully sing the Eucharist each Sunday.

In 1938, year-round occupancy of the place was begun. Through the vision

and interest of the Rev. Alexander Simpson, rector of St. Luke's parish, Racine, and his wardens and vestrymen, a small chapel was made in Taylor Hall. Again the daily life of prayer and the Holy Eucharist which made these grounds a holy place under Dr. DeKoven became once more the strength on which all labor on this ground, since 1852, has depended. Like him for whom the place is named, the DeKoven Foundation for Church Work started serving the Church without stinting and without ceasing.

CHURCH'S LIFE IN MINIATURE

A characteristically modest brochure of the community, states that the Foundation

"presents an opportunity for rest, quiet, study, prayer, retreat, vacation, and conference."

There are no words which can adequately show how inadequate is that quotation. Nothing else quite like DeKoven exists in the American Church. No human being can say how many people it has converted to our Lord Jesus Christ, nor count the number of those whose conversions has been deepened by a visit there. The list of activities is both amazing and endless—and always undegraded and colored by the life of the religious in their daily round of praise and work.

As James DeKoven made Racine College, so the sisters—and all that the religious life is — make the DeKoven Foundation. The schedule of activities embraces the whole of the Church's life in miniature. To Racine come the children of the Church for a Church-centered camp. The National Council often sponsors the provincial meeting for young people's leaders there. College chaplains come to talk over "campus strategy—for God." The Woman's Auxiliary goes back to school at Racine. The Priests' Institute for the mid-west has been scheduled at DeKoven each year since its start. The pre-Lenten retreat for parish priests is held there every year. Quiet Days for lay people are scheduled often. Above all, the blessed work of retreats is witnessed to at DeKoven on a scale beyond almost any place else in the Episcopal Church in this country.

"To encourage and further Retreats is one of the primary purposes of the Sisters of St. Mary in sponsoring the work at DeKoven Foundation." So goes the statement in a little leaflet describing DeKoven's purpose. It is almost beyond belief how primary these spiritual exercises have become at Racine. Literally thousands of priests and Churchpeople

(Continued on page 12)

Because the Sisters of St. Mary bought the 40 acres and buildings of old Racine College in 1935—before a pending sheriff's sale of the property—a priceless physical plant, about to keep its centennial, has been saved to the Church "for rest, quiet, study, prayer, retreat, vacation, and conference."

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DIOCESAN

CONVENTIONS

Season's End

With summer comes the end of a busy season of diocesan conventions and missionary district convocations. All through spring delegates gathered at churches all over the country to discuss and vote upon various matters of importance to them and the people they represented.

A Good Year in Olympia

Healthy increases in the number of confirmations and in the number of communicants were reported by Bishop Bayne of Olympia at his diocese's convention.

The revised diocesan canons were adopted and a budget of approximately \$90,000 was set for the coming year.

ELECTIONS. Diocesan council, clerical, E. C. Schmeiser, F. H. Avery, H. E. Davis; lay, H. H. Ketcham, A. M. Tracy, Stuart Polson.
President of the Church Women of the diocese, Mrs. Arthur Peat.

Sacramento Elections

At the convention of the diocese of Sacramento, held at Emmanuel Church, Grass Valley, Calif., the following elections took place:

Standing committee, clerical, C. N. Tambllyn, J. E. Price, A. W. Farlander, C. A. King; lay, W. L. Shaw, Daniel Blood, F. E. Daoust, H. McCollum.

Executive council, clerical, W. C. Pearson, J. T. Lewis; lay, Jules Gerhardt, George Cornwell.

Delegates to Synod, clerical, A. W. Sidders, F. H. Buck, K. B. Samuelson, C. A. King; lay, C. P. Taylor, S. Ronzone, Frank Vines, H. McCollum. Alternates, the Rev. J. E. Price and A. W. Halling.

Washington Votes on School Aid

A resolution opposing the principle of applying Congressional appropriations to parochial or private schools, with certain exceptions in the area of social service aids, was adopted at the convention of the diocese of Washington.

ELECTIONS. Executive council, clerical, W. F. Creighton, Malcolm Marshall, R. J. Plumb; lay, J. H. Dessez, R. W. Wilson, A. L. Cox.

Delegates to Synod, clerical, J. J. Ambler, W. C. Draper, L. W. Stark, B. B. Simpson; lay, A. W. Atwood, D. S. Birney, R. H. Lansdale, O. R. Singleton.

No Vestrywomen for CNY

A proposal to permit women to serve on vestries was decisively beaten at the convention of the diocese of Central New York.

The proposal to change the canon was defeated by a final vote of 134 to 91.

A record-breaking budget of \$198,200 was approved.

ELECTIONS. Delegates to Synod, clerical, W. J. Spicer, H. W. Lamb, Jr., R. G. Williams, W. N.

Welsh, B. H. Tite, G. C. Melling; lay, R. M. Bush, F. P. Weymer, R. A. Branan, D. D. Patrick, W. F. Galpin, G. P. Demler.

Alternates, clerical, E. R. Auer, R. R. Spears, Jr., H. W. Foreman, Jr., J. E. Mahagan, C. A. Avelhe; lay, E. J. Clifton, C. E. Goss, B. D. Spohn.

The Rev. G. C. Melling and Mr. W. D. Wilson were elected members of the diocesan council for four-year terms; the Rev. L. S. Charters, a three-year term.

Iowa Meets at Oldest Church

The 98th convention of the diocese of Iowa was held at St. John's Church, Keokuk, which is this year celebrating its 100th anniversary. The Rev. G. E. Graham is rector.

In his charge Bishop Smith, addressing his first convention as diocesan, pointed out the importance of winning souls for Christ and warned against relying on new people moving into the parish and on children of Church families to increase the Church's membership.

S. Virginia: Missing, 6507

Both Bishop Brown, who retired in April as Bishop of Southern Virginia, and Bishop Gunn, the diocesan, who was presiding over his first council, addressed delegates.

In his farewell address Bishop Brown reviewed the growth of the diocese during the 12 years of his episcopacy, adding as a warning the fact that although 9,802 persons were confirmed during that period, the number of communicants showed an increase of only 3,295. During the convention Bishop and Mrs. Brown were presented with a purse of \$1,000 and a 1950 Buick.

A resolution was adopted providing that there be no separation of White and Colored churches in reports.

ELECTIONS. Executive board, clerical, Moultrie Guerry, J. A. Vache, S. C. Walke, J. F. Feild, B. T. White, E. P. Bush, Jr.; lay, G. R. Humrickhouse, J. M. Pinner, D. S. Lancaster, S. J. Flournoy.

Delegates to Synod, clerical, F. H. Craighill, Moultrie Guerry, B. T. White, S. C. Walke; lay, L. J. Taylor, James Mann, Jr., J. S. Darling, C. B. Coe.

Alternates, clerical, T. V. Morrison, R. B.



BISHOP BROWN: A warning.

DIOCESAN

Martin, J. A. Vache, N. T. Slater; lay, William Egelhoff, Mrs. R. S. Cofer, J. Y. Mitchell, C. W. Johnston.

Southern Ohio: \$1,000,000

More than a million dollars was taken up during the past year for the diocesan college building fund in Southern Ohio, Bishop Hobson announced at the diamond jubilee convention of the diocese.

In addition to the successful completion of this campaign, the diocese had also pledged more than \$183,000 for the general missionary work of the Church.

ELECTIONS: Standing committee, clerical, Phil Porter, R. W. Fay, R. S. Lambert; lay, O. E. Rupp, J. B. McGrew, F. G. Smith.

Delegates to Synod, clerical, David Thornberry, R. L. Bull, J. R. Yungblut, Almus Thorp; lay, R. R. Vance, P. M. Watts, Victor Whitehouse, J. L. Bjelke.

Alternates, clerical, S. H. Garvin, R. K. Riebs, H. J. Mowry, Earl Estabrook; lay, J. L. Kelsey, M. L. Leath, Arthur Heitz, E. H. Marshall.

Quarter Million for WNY

An anonymous donation of \$250,000 to establish an endowment fund for the episcopate in Western New York was announced by Bishop Scaife at the diocesan convention.

ELECTIONS: Executive council, clerical, H. D. Baldy, L. C. Butler, W. G. Woodward; lay, Theron Cleveland, Alonzo Waters, Roland Burton.

Delegates to Synod, clerical, W. E. Bowker, A. A. Corti, J. T. Sanborn; lay, J. L. Blaney, A. E. Connolly, J. E. Wells.

Rhode Island: Loan for Missions

Among the principal items of business at the convention of the diocese of Rhode Island was authorization for the borrowing of \$37,200 for five specific missionary undertakings this year, and the provision for an annual presentation of specific projects of missionary activity for consideration and approval at each succeeding convention.

Affiliation with the Rhode Island State Council of Churches was approved. Another resolution expressed the regret of the diocese for failing to reach the quota of \$100,735 assigned by the National Council.

ELECTIONS: Diocesan council, clerical, A. F. Roebuck, J. S. Higgins, A. M. Dunstan, D. K. Davis; lay, M. J. Crowell, C. R. Manchester, Cyril Broadhead.

Minnesota's "Activating" Twelve

Bishop Keeler of Minnesota was asked at the convention of his diocese to appoint a committee of six clergymen and six laymen to help activate plans for a diocesan administration building on St. Mark's Cathedral grounds, Minneapolis, and for a church and student center near the University of Minnesota.

ELECTIONS: New standing committee members, clerical, Bernard Hummel, E. N. Tinker; lay, Drake Lightner, G. A. King.

Freezing Money for Christ

Ever hear that term "freezing" used before in connection with money? It's common in business circles—meaning that money is set aside regularly for some special purpose, where it might not get were general funds used. It seems childish but it WORKS.

All right, then. Let's suppose we love Our Lord and His Holy Church enough to want to do something especially nice for Them. Let's determine how much extra we can put in Our Lord's box EACH NIGHT before retiring, and then start putting it in. Ten cents per day will add up to \$36.50 per year. Almost any of us can take THIS much on as a project. But those who honestly can afford twenty-five cents per day

would accumulate for Our Lord an extra \$91.25 per year, and so on UP! Sounds silly to start with, but it is IMPRESSIVE in its endings.

Now, "freezing" means sacrifice. It will not be easy every day, but sacrifices MAKE Christians, and only as we do without for Jesus' sake will His Kingdom grow through us.

How happily startled your Priest, your Vestry, and later, your Bishop will be, when parish after parish start turning in these sacrificial gifts, and with these sacrifices, there will have developed almost automatically an intensified love for Our Lord and His work here in our world. Venture a bit for Jesus. You venture in everything else!

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EDUCATIONAL

SEMINARIES

Berkeley Commencement

Bishop Bentley, vice-president of the National Council, accepted the honorary degree of S.T.D. at the 94th commencement of the Berkeley Divinity School on June 2d, on behalf of the Rt. Rev. Jiro Sasaki, Berkeley 1916, who has been Bishop of Kyoto since 1941. Bishop Bentley also delivered the principal address at the convocation.

Other recipients of honorary degrees were Bishop Burroughs, Coadjutor of Ohio, and the Rev. Dr. Luther A. Weigle, dean-emeritus of the Yale Divinity School.

Three diplomas and fourteen S.T.B. degrees were awarded to the graduating class, which included an Armenian priest and a Greek Orthodox student. The Rev. O. Sydney Barr, Berkeley, '48, and the Rev. Joseph A. Johnson, '49 were appointed fellows on the John Henry Watson Foundation and will continue their studies at Yale and Berkeley.

This was the first commencement in Berkeley's rebuilt and enlarged chapel, which was filled and overflowing at the Convocation.

COLLEGES

Canterbury's First Four-Year Class

Canterbury College graduated its first four year class on June 5th. Sixty-two candidates received the Bachelor of Arts degree and forty the Bachelor of Science degree.

Commencement weekend was marked by a meeting of the alumni association of the college when 102 seniors were welcomed into the ranks of the alumni.

Commencement speaker was the Rev. Chad Walsh, Ph.D., Professor of English at Beloit College.

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De Koven

(Continued from page 9)

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CENTENARY

In 1952 the buildings that now house the DeKoven Foundation for Church Work will be 100 years old—and flourishing. The late Archbishop of Canterbury, William Temple, said, with great discernment: "Christianity is the most material of all the great religions." With that same understanding—that our religion must honor God in spirit *through the material*—the sisters earnestly hope for the restoration and repair of St. John's Chapel in time for the centennial celebration. The Chapel was completed in 1864 under Dr. DeKoven. It was then a splendid building, with a wonderful organ. The travails, as well as the glories, of Racine College are reflected in the present run-down condition of St. John's and its appointments.

Between now and 1952 there could be a wonderful "turn about" on the part of the whole Church. Because of the sisters, our Household of Faith still has the "shrine of James DeKoven," and thousands of Church people have made pilgrimages to his grave there. Every grateful friend of DeKoven Foundation can give something to the sisters to restore St. John's Chapel before 1952. The lists of friends would be a long one.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Walter E. C. Smith, Priest

The Rev. Walter Edward Clifton Smith, retired from active duty since 1917, died at his home in Dorchester, Mass., on May 9th after reaching his 92d year three days earlier. He was a native of Boston and a graduate of Harvard College and of the Episcopal Theological School, Cambridge, class of 1886. He had served as assistant, Emmanuel

Church, Boston, 1886-90; vicar of the Church of the Ascension, Boston, 1890-92; rector of St. Mary's Church, Dorchester, 1892-1902, and again, 1911-17, after an interim, 1902-11, as assistant at the Church of the Ascension, New York City.

Burt Clayton Chandler, Priest

The Rev. Burt Clayton Chandler, rector emeritus of St. John's Church, Essex, Conn., living in Kent, died May 31st, after a long illness.

Born in Fryeburg, Me., August 21, 1878, he was a graduate of the University of Maine and General Theological Seminary. Since his ordination to the diaconate in 1905, Fr. Chandler served as curate in St. Peter's, Morristown, N. J., and as rector of St. Andrew's, Kent, and of St. John's, Essex, Conn. During the first seven years of his rectorship at Kent he was also a master at Kent School, and during the last seven years he was principal of the public high school.

Fr. Chandler is survived by his wife, Ann Augusta (McKinstry) Chandler.

Addison Tracey Doughty, Priest

The Rev. Addison Tracey Doughty, chaplain of the Episcopal City Mission and St. Barnabas' Hospital in Newark, died at his home in Bloomfield, N. J., on May 31st. He was 71 years old.

Before coming to Philadelphia in 1931 the Rev. Mr. Doughty served in Homer, N. Y., Waverly, N. Y., Newark, and Hawthorne, N. J.

Surviving are his wife, the former Maud Hoyt, two brothers, James Doughty and the Rev. William R. Doughty, and a sister, Margretta Eggleston.

Alexander James Horlick

Alexander James Horlick, last of the immediate family of William Horlick, Sr., who founded the Horlick Malted Milk Company, died at his home on June 6th. He was born on October 3, 1873, and spent his whole life in Racine, Wis. A well known industrialist and civic leader, Mr. Horlick was a life long member of St. Luke's parish.

Among recipients of his many benefactions have been St. Luke's Church, St. Luke's Hospital, and the University of Wisconsin.

Under the terms of his will Mr. Horlick left \$25,000 to St. Luke's Church, the income of one half of this to be used for the general budget of the parish, and that from the other half for the music and choir. As a boy and young man Mr. Horlick had been a member of St. Luke's choir and throughout his life he retained a keen interest in it.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Marcus Brown Hall, formerly assistant rector of St. Luke's Church, Montclair, N. J., is now rector.

The Rev. John C. Henry, formerly rector of the Church of the Epiphany, Arlington, Va., will become assistant rector of St. Paul's Church, Alexandria, Va., the middle of July. Address: Duke and St. Pitt Sts.

The Rev. Dr. Philip J. Jensen, rector of St. Thomas' Church, Owings Mills, Md., has been appointed a member of the Joint Commission to Study the Question of the Placement of the Clergy. Appointed by the president of the House of Deputies, he replaces on the Commission the Rt. Rev. Dr. Wilburn C. Campbell, whose consecration as Bishop Coadjutor of West Virginia made him ineligible any longer to represent the House of Deputies.

The Rev. William Macbeth, formerly rector of Emmanuel Church, Alexandria, Va., will become assistant chaplain at St. George's School, Newport, R. I., in September.

The Rev. Joseph O'Reilly, formerly canon vicar of St. Stephen's Cathedral, Portland, Ore., is now dean.

The Rev. H. Maunsell Richardson, formerly rector of Epiphany Church, Govans, Baltimore, has for some time been rector of Emmanuel Parish, Cumberland, Md. Address: 224 Washington St.

The Rev. Edwin J. Rooney, formerly curate of St. John's Church, Northampton, Mass., is now rector of St. Andrew's Church, South Johnsbury, Vt., and priest in charge of St. Peter's, Lyndonville, and St. James', Concord. Address: 56 Summer St., South Johnsbury, Vt.

The Rev. Albert E. Rust, Jr., formerly curate of St. Paul's Church, New Rochelle, N. Y., is now vicar of St. John's Church, Brooksville, Fla., and St. Margaret's Church, Inverness. Address: Brooksville, Fla.

The Rev. A. Campbell Tucker, formerly assistant at St. Philip's Church, Charleston, S. C., has accepted appointment as rector of Beckford Parish, including St. Andrew's Church, Mount Jackson, Va., Emmanuel Church, Woodstock, and Shrine Mont, Orkney Springs. Address: Woodstock, Va.

The Rev. Theodore H. Winkert, one-time organist and choirmaster of Old Saint Ann's Church, Brooklyn Heights, was on May 27th instituted as rector of St. John's Church, Fort Hamilton Parkway and Ninety-Ninth Street. As the result of a project worked out by the Rev. Mr. Winkert, a thousand boys from the Polytechnic Institute are now served lunch each day in the undercroft of Old Saint Ann's.

Resignations

The Rev. Roscoe Conkling Hatch has resigned as rector of St. John's Church, Richfield Springs, N. Y., in the 40th year of his ministry. He expects to take Sunday supply work, but will not take another parish. Summer address: Gulls Cliff, Atlantic, Maine.

The Rev. Bradner J. Moore, formerly resident manager of the church center at Way, Miss., has retired. Address: 1009 W. Main St., El Dorado, Ark.

Changes of Address

The Rt. Rev. and Mrs. Wilburn C. Campbell, formerly addressed in Pittsburgh, should now be addressed as follows: Office, 1608-A Virginia Ave., East, Charleston 1, W. Va.; home, Woodrum Rd., Charleston 2, W. Va.

The Rt. Rev. G. Ashton Oldham, retired bishop of Albany, formerly addressed at 3700 Massachusetts Ave., Washington, D. C., should be addressed for the summer at Norfolk, Conn.

Ordinations

Priests

Chicago: The Rev. Paul Hawkins, Jr., and the Rev. Edgar G. Liebrecht were ordained to the priesthood on May 13th at St. Luke's Church, Evanston, Ill., by Bishop Conkling of Chicago. Presenters, respectively, the Rev. Duncan H. Browne, the Rev. E. T. Taggard; preacher, the Rev. Alan W. Watts. The Rev. Mr. Hawkins will serve St. James' Church, Chicago, Wabash Ave. and Huron St. The Rev. Mr. Liebrecht will be priest in charge of the Church of the Holy Rood, Sixth and Walnut St. Charles, Ill.

Kansas: The Rev. David Eckert Seaboldt was ordained priest on June 1st by Bishop Fenner of

Kansas at Grace Church, Wetmore, Kans., where the ordinand will be priest in charge. Presenter, the Very Rev. John W. Day; preacher, the Bishop. To be in charge also of St. Thomas', Holton, and St. John's, Hiawatha. Address: P. O. Box 37, Wetmore, Kans.

Louisiana: The Rev. J. Philson Williamson was ordained priest on May 25th by Bishop Jones of Louisiana at St. Stephen's Church, Innis, La., where the ordinand will be rector. Presenter, the Ven. John L. Womack; preacher, the Very Rev. J. W. Heyes. Also to be in charge of St. Mary's, Morganza; Holy Trinity, New Roads; St. Paul's, Lakeland. Address: St. Stephen's Rectory, Innis, La.

Maryland: The Rev. Holt M. Jenkins was ordained priest on May 19th at St. Anne's Church, Annapolis, Md., by Bishop Powell of Maryland. Presenter, the Rev. C. Edward Berger; preacher, the Rev. John K. Mount. To be curate of St. Anne's; also vicar of St. Luke's, Eastport.

New Mexico and Southwest Texas: The Rev. George Leon Packard was ordained priest on May 13th by Bishop Conkling of Chicago, acting for the Bishop of New Mexico and Southwest Texas, at St. Luke's Church, Evanston, Ill. Presenter, the Rev. Howard H. Hassinger; preacher, the Rev. Alan W. Watts. To be archdeacon of the missionary district and superintendent of San Juan Mission, Farmington, N. Mex.

South Carolina: The Rev. Robert Lovell Oliveros was ordained priest on May 12th by Bishop Caruthers of South Carolina at St. David's Church, Cheraw, where the ordinand will be rector. Presenter, the Rev. Marshall E. Travers; preacher, the Rev. Louis A. Haskell.

Southern Virginia: The Rev. Eugene Eager Wood, Jr. was ordained priest on May 27th by

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shop Gunn of Southern Virginia at St. Luke's Church, Blackstone, where the ordinand will be actor. Presenter, the Rev. William L. Gatling, preacher, the Bishop. Also to serve Holy Innocents', Burkeville. Address: 205 Brunswick Ave., Blackstone, Va.

Spokane: The Rev. Duncan R. McCoy was ordained priest on May 31st by Bishop Cross of Spokane at Calvary Church, Roslyn, Wash., where the ordinand will be vicar. Presenter, the Rev. Robert L. Baxter; preacher, the Rev. John D. O'Carly. Also to serve the Holy Nativity, Cleum, and the Church of the Mediator, Easton. Address: Roslyn, Wash.

Utah: The Rev. Joseph E. MacGinnis was ordained priest on May 27th by Bishop Bowen of Colorado acting for the Bishop of Utah, at St. Peter's Church, Denver, Colo. Presenter, the Rev. William Pollock; preacher, the Very Rev. Paul Roberts. To be priest in charge of All Soul's Church, Garfield, and All Saints', Salt Lake City. Address: Garfield, Utah.

West Virginia: The Rev. James Muncester was ordained priest on June 1st by Bishop Campbell, Bishop Coadjutor of West Virginia, at St. Paul's Church, Elm Grove, Wheeling, Va., where the ordinand will continue to serve. Presenter, the Rev. Dr. Paul Powles; preacher, the Rev. Frederic F. Bush, Jr. Address: 4 Kruger St.

Deacons

Arkansas: William Francis Hays was ordained deacon on June 4th by Bishop Mitchell of Arkansas at Christ Church, Little Rock. Presenter and preacher, the Rev. J. Hodge Alves. To be deacon in charge of St. Paul's Church, McGehee, Ark.; St. Clement's, Arkansas City; and Emmanuel, Lake Village. Address: St. Paul's Rectory, McGehee, Ark.

Central New York: J. Robert Marks was ordained deacon on June 5th by Bishop Higley, Suffragan Bishop of Central New York, at St. Stephen's Church, New Hartford, N. Y. Presenter and preacher, the Rev. Roswell Williams. To be assistant to the Rev. Ellwood Hannum in the area of Boonville, N. Y. Address: Trinity Church, Boonville, N. Y.

William D. Richardson was ordained deacon on June 5th by Bishop Peabody of Central New York at St. Peter's Church, Bainbridge, N. Y. Presenter, the Rev. James E. Wolfe, uncle of the ordinand; preacher, the Rev. G. Clayton Mellings. To be missionary at Copenhagen, N. Y., working in the North country mission field under the Rev. William H. Cole.

Chicago: K. J. Allen, Jr., Edwin Hunt Badger, Charles H. Blakeslee, Jr., James Wood Halfhill, Jr., Chester Culver Hand, Jr., Iver G. Lawrence, Herbert Henry Platman, John Samuel Ruef, William Henry Wanger, Jr., and S. Michael Yasutake are ordained to the diaconate on May 18th by Archbishop Conkling of Chicago at St. Luke's Church, Evanston. The Rev. Alan Watts was the preacher. The Rev. Mr. Allen, presented by the Rev. Charles W. Sterling, will be curate of Emmanuel Church, Rockford, Ill. Address: 412 N. Church St. The Rev. Mr. Badger, presented by the Rev. Edward T. Taggard, will be in charge of St. Giles' Church, Northbrook, Ill.

The Rev. Mr. Blakeslee, presented by the Rev. Harold Holt, will serve St. Dunstan's Church, Rochester and St. Simon's, Maywood. Address: 22 Newcastle, Westchester, Ill.

The Rev. Mr. Halfhill, presented by the Rev. Paul S. Kramer, will be curate of the Church of the Atonement, Chicago. Address: 5749 N. Kenmore.

The Rev. Mr. Hand, presented by the Rev. Cuthbert Pratt, will be assistant at Christ Church, Anneta, Ill. Address: 470 Maple St.

The Rev. Mr. Lawrence, presented by the Rev. Charles T. Hull, will be curate at All Saints' Church, Chicago. Address: 4550 N. Hermitage.

The Rev. Mr. Platman, presented by the Rev. James M. Duncan, will be curate at Trinity Church, Highland Park, Ill. Address: 355 Laurel. The Rev. Mr. Ruef, presented by the Rev. Richard D. Taylor, will be in charge of the Church of the Holy Family, Park Forest, Ill.

The Rev. Mr. Wanger, presented by the Rev. William Lickfield, will be curate of Emmanuel Church, LaGrange, Ill. Address: 203 S. Kensington.

The Rev. Mr. Yasutake, presented by the Rev. Joseph Kitagawa, will be curate at St. Paul's Church, Chicago. Address: 4945 S. Dorchester.

Florida: Merrill A. Stevens was ordained deacon June 7th by Bishop Juhan of Florida at St.

Luke's Chapel of the University of the South. Presenter, the Rev. James Stirling; preacher, the Rev. Dr. Robert McQueen Grant. To be minister in charge of St. Luke's Church, Live Oak, Fla.

Kansas: A. Blanchard Boyer was ordained deacon on May 20th by Bishop Fenner of Kansas at the Church of the Ascension, Neodesha, Kan., where the new deacon will continue to serve. Presenter, the Very Rev. John W. Day; preacher, the Rev. Robert A. Martin.

New Hampshire: Frederick A. Pope, a member of the senior class at Berkeley Divinity School, was ordained deacon on May 21st by Bishop Hall of New Hampshire at St. Thomas' Church, Hanover. Presenter, the Rev. Leslie W. Hodder; preacher, Bishop Hall. To be curate at Grace Church, Lawrence, Mass.

New York: R. Whitney Barnes, Brewster Yale Beach, John Adrian Bosman, Charles Robert Fisher, Donald James Gardner, and Harold Matthew Nicholas were ordained to the diaconate on June 4th by Bishop Gilbert of New York at the Cathedral of St. John the Divine, New York. The Rev. Canon Edward N. West preached the sermon. The Rev. Mr. Barnes, presented by the Rev. Dr. Louis W. Pitt, will be on the staff of St. Andrew's

Bishop Washburn of Newark at Trinity Cathedral, Newark. The Rev. C. Kilmer Myers preached the sermon.

The Rev. Mr. Dawson, presented by the Rev. J. Reginald Moodey, will be vicar of St. John's Church, Ramsey, N. J. Address: 299 E. Main St.

The Rev. Mr. Derr, presented by the Rev. Frederick W. Cooper, will be curate of Christ Church, Short Hills, N. J.

The Rev. Mr. Schenck, presented by the Rev. Knud A. Larson, will be curate of Grace Church, Newark. Address: 950 Broad St.

The Rev. Mr. Weiler, presented by the Rev. Glenn M. Sawdon, will be assistant of the Warren County Missions, N. J. Address: Belvidere, N. J.

Pennsylvania: Robert Nelson Bach and George R. Luedlein were ordained to the diaconate on June 3d at St. Mark's Church, Frankford, Philadelphia, by Bishop Remington, Suffragan Bishop of Pennsylvania, who also preached the sermon. Presenters, the Rev. Dr. Frank Salmon and the Rev. Albert Fisher, respectively.

The Rev. Mr. Bach, who entered the Church from the Baptist ministry, will be curate at St. Mark's, Frankford. The Rev. Mr. Luedlein will



JAPANESE PRIMATE'S SON ORDAINED: Paul Yashiro, son of the Presiding Bishop of the Nippon Seikokuwai, is ordained to the priesthood [see page 6].

Church, Wellesley, Mass. Address: 620 Washington St., Wellesley 84, Mass.

The Rev. Mr. Beach, presented by the Rev. Dr. Samuel M. Shoemaker, will be on the staff of St. John's Church, Youngstown, Ohio. Address: 323 Wick Ave.

The Rev. Mr. Bosman, presented by the Rev. Dr. Shoemaker, will be on the staff of St. James' Church, Upper Montclair, N. J. Address: Valley Rd. and Bellevue Ave.

The Rev. Mr. Fisher, presented by the Rev. Edward O. Miller, will be on the staff of St. Stephen's Church, Pittsfield, Mass. Address: East and Allen Sts.

The Rev. Mr. Gardner, presented by the Rev. Dr. Henry Darlington, will be on the staff of Christ Church, Manhasset, L. I., N. Y. Address: 2733 Northern Blvd.

The Rev. Mr. Nicholas, presented by the Rev. Dr. Frederic S. Fleming, will be on the staff of St. Cuthbert's Church, London. Address: c/o the Rev. C. L. Gage-Brown, Philbeach Gardens, London S. W. 6, England.

Newark: Kenneth Tryon Cosbey was ordained deacon on May 27th by Bishop Washburn of Newark at St. Paul's Church, Wood-Ridge, N. J. Presenter, the Rev. Edward Cosbey, father of the ordinand; preacher, the Rev. James Cosbey. To be in charge of St. John's Church, Eleele, on Kauai, T. H.

George Robert Dawson, Robert Charles Derr, Mills Schenck, Jr., and Franklyn Yeomans Weiler were ordained to the diaconate on June 4th by

take duty in Baltimore under Bishop Powell of Maryland.

Vermont: Moran Weston was ordained deacon on June 4th by Bishop Gilbert of New York, acting for the Bishop of Vermont, at the Cathedral of St. John the Divine, New York. Presenter, the ordinand's father, the Rev. Milton M. Weston; preacher, the Rev. Canon Edward N. West. To be on the staff of St. Philip's Church, New York City. Address: 215 W. 138d St., New York 30.

Western Massachusetts: Robert Duncan Parlour was ordained deacon on June 11th by Bishop Lawrence of Western Massachusetts at St. Mark's Church, Adams, Mass. Presenter, the Rev. Nelson W. Bryant; preacher, the Rev. Pitt S. Willard. To be minister in charge of St. Paul's Church, Marfa, Texas, and St. James', Alpine. Address: Marfa, Texas.

Living Church Annual Corrections

The Rev. Charles R. Johnson, who is serving Christ Church, Bay St. Louis, Miss., is incorrectly listed in the general clergy list as residing in Maine.

The Rev. Walter A. Henricks, Jr., formerly assistant rector of Christ Church, Poughkeepsie, N. Y., has since August 1st of 1949 been rector of the Church of the Good Shepherd, Scranton, Pa., and should be so listed on page 168. On page 450 his name is incorrectly spelled as Hendricks. Address: 2425 N. Washington Ave., Scranton 9, Pa. Fr. Henricks is canonically connected with the diocese of Bethlehem.



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett, 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses: 8, 9:30, 11 (High & Ser.); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses: 8, 11; Daily 7:30 ex Mon 10; Thurs 7;
HH & C Sat 5-6. Close to downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. James Murchison Duncan
1215 Massachusetts Ave. N.W.
Sun Masses: 7:30, 9:30, 11 with Ser. MP 10:30;
Daily Masses: 7; Fri 8 EP & B; C Sat 4-5 &
7:30-8:30.

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 to 7 and by appt

DAYTONA BEACH, FLA.

ST. MARY'S Rev. S. C. W. Fleming
Orange and U. S. No. 1
Sun 7:30, 9, 11; C Sat 5-6

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 8 & 10; Daily Mass; C Sat 4-5, 8-9

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun 7:30, 9, 11; Weekdays Eu 7; Wed & HD
also 10; also Fri (Requiem) 7:30, MP 6:45; 1st
Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30
& by appt

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Foreside
Rev. Canon Charles E. Whipple, r
Sun 8 & 10:30; HD 8

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

ST. THOMAS' Rev. Francis F. Lynch, r
The Alameda and 31st
Sun 7:30, 8:30, 9:30, 11

BUZZARDS BAY, MASS.

ST. PETER'S-ON-THE-CANAL
Rev. J. Samuel Stephenson
Sun 8 & 11; HD 8

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11

MESSIAH E. Grand Blvd. & Lafayette
Rev. W. R. Wood, r; Rev. Richard Foster
Sun 7:30, 9:30, 11 HC; Wed 11 HC

KANSAS CITY, MO.

ST. MARY'S Rev. E. W. Merrill
1307 Holmes St.
Summer Masses: Sun 7:30, 11; Thurs 9:45

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. S. Hohenchild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mot, Motins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

OMAHA, NEBR.

ST. BARNABAS' Rev. Theodore Yardley
40th & Davenport
Sun Mass 9:45, also 8 as anno

CLIFFSIDE PARK, N. J.

TRINITY Rev. Marion Maties
555 Palisade Avenue
Sun Masses: 8 Low, 10 Sung with Ser

RIDGEWOOD (Newark), N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

ALBANY, N. Y.

GRACE Rev. L. N. Gavitt, r
Clinton Ave at Robin St.
Sun Masses: 7:30, 10:45; Daily: 7; 1st Fri HH
7:45; Confessions: Sat 5-5:30, 8-9

BAY SHORE, L. I., N. Y.

ST. PETER'S Rev. S. R. Peters, r
Main Street at Fifth Avenue
Sun 8, 9:45, 11

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30, 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Rev. Philip McNairy, dean-elect
Sun 8, 9:30, 11; HC daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 10, MP 9:45; Daily 7 ex Thurs 10;
C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
Sun 8 & 11; HD 9:30; The Occasional Sacraments
by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:45 MP; 8 (also 9 HD ex Wed, Wed 10)
HC; 5 EP. Open daily 7-6.

ST. BARTHOLOMEW'S Rev. G.P.T. Sargent, D.D., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-
day HC: Wed 8, Thurs & HD 10:30

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;
Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser, 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one
block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD
9:30; C Thurs 4:30-5:30, Sat 2-3; 4-5, 7:30-8:30

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D.
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC
Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. David E. Richardson
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3526 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
Mon 10; C Sat 7-8

GETTYSBURG, PA.

PRINCE OF PEACE Rev. Willis R. Doyle, v
Baltimore & High Sts.
Sun 8 & 10:45; HD 7:30

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fifer, Th.B.
Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 4
Daily: H Eu Mon & Sat 7:45, Tues & Thurs 9:30
Wed & Fri 7, Mat 15 minutes before Mass, EP
5:30, Lit Fri 6:55; C Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Avenues
Rev. William W. Lumpkin, r; Rev. Nicholas Petko-
vich; Rev. Eugene M. Chapman; Rev. Richard J.
Hardman
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30; HD 10:30

SCRANTON, PA.

GOOD SHEPHERD Rev. Walter A. Henricks, Jr., r
N. Washington Ave. & Electric St.
Sun 7, 9 HC, 11 HC or MP & Ser

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. Mac Coll III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

PROVIDENCE, R. I.

ST. STEPHEN'S Rev. Warren R. Ward, r
On the Brown University Campus
Sun Masses: 8, 9:30, High Mass 11; Daily Mass
7; C Sat 4:30-5:30

ABERDEEN, S. D.

ST. MARK'S, 22 Sixth Ave., S.E., "on highway 12"
Rev. Standish MacIntosh, r; Rev. Ivan Huntsinger, c
July: Sun HC 8, HC or MP 10; Wed & HD 10; C
Sat 4:30 & 8

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8 HC, 9:30 MP 1st & 3rd, HC 2nd & 4th,
11 HC 1st & 3rd, MP 2nd & 4th; Wed & HD HC
10 ex during Aug.

BARRE, VERMONT

GOOD SHEPHERD Rev. L. W. Steele, r
Sun 8 & 10:30; HC daily, Wed 10, other days 7

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Summer months, Sun 8, 11 HC; Weekdays as
anno; C by appt.

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail